NEWSPAPER
EIVED 1 NOV 1866.

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THE

Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXVI.—NEW SERIES, No. 1092.] LONDON: WEDNESDAY, OCTOBER 10, 1866. PRICE { UNSTAMPED .. 5d. / STAMPED ..... 6d.

THE MEMORIAL-STONE of SION NEW CHAPEL, WHITECHAPEL ROAD, will be LAID by S. MORLEY, Esq., on FRIDAY, October 19th, at Four o'clock.

An Address will be given by the Rev. W. DORLING.

Tea will be provided in the Schoolroom of the Independent Chapel, Bethnal-green-road, at Half-past Five o'clock.

Public Meeting at Seven.

Contributions in aid of the Building Fund are very earnestly solicited by the Committee, and may be forwarded to the Rev. John Kennedy, M.A., 4, Stepney-green, Thos Scrutton, jun., Esq., 3, Corbet-court, Gracechurch-street, and the Rev. John Thomas, 64, St. Peter's-road, Mile-end.

NEW CONGREGATIONAL CHAPEL, WALTER-STREET, SWANSEA.

The Population of the town and immediate neighbourhood of Swansea amounts to above 50,000, and increases at the rate of more than 1,000 a-year. Fully two-thirds of these people speak the English language, but only one English Congregational Chapel has been provided for them, while the Welsh Congregationalists have provided no less than nine Chapels for the remaining one-third of the population. The urgent need of additional English places of worship has induced the Rev. Dr. Rees, and other Welsh ministers and friends, to undertake the erection of a large and attractive Chapel on a most eligible site, and in the centre of a rapidly increasing part of the town. The foundation-stone of the new Chapel, which will seat 1,000 persons, was laid by H. O. Wills, Esq., Bristol, on the 27th of September, 1866. The entire outlay, including Schools, Vestries, &c, will amount to nearly £6,000. The Welsh Churches of the town and surrounding districts have promised liberal assistance, notwithstanding the heavy debts remaining on their own Chapels.

The following gentlemen, who have so liberally subscribed themselves, strongly recommend the case to the English public:—

S. Morley, Esq.	£300
John Crossley, Esq.	250
H. O. Wills, Esq.	100
C. Jupe, Esq.	100
Joshua Wilson, Esq.	20

SUBSCRIPTIONS will be thankfully received by H. O. Wills, Esq., Bristol, the Rev. Thomas Rees, D.D., Swansea, and the Rev. Evan Griffiths, High-street, Swansea.

ROYAL POLYTECHNIC.

George Buckland's Musical Entertainment, entitled "The Castaway, or the Unlucky Cruiser, commonly called Crusoe"—The Cherubs Floating in the Air, and Shakespeare and his Creations, with F. Damer Cape's recitals—Lecture on and Exhibition of the Prussian Needle Gun and other Breech-loaders—Dugwar's Indian Feats—Matthew's Magic, &c. Open from Twelve till Five, and Seven till Ten. Admission, One Shilling.

REBECCA HUSSEY'S BOOK CHARITY.

The Trustees are prepared to make GRANTS of RELIGIOUS and USEFUL BOOKS for CIRCULATION among ADULTS, to be placed in permanent Libraries at Schools or other Institutions of a public character in England and Wales.

Application to be made to Mr. John M. Clabon, Clerk to the Trustees, 21, Great George-street, Westminster.

HELP for the EAST of LONDON.

The following Contributions have been received by the Rev. JOHN KENNEDY and FRIENDS since September 24:—

	£	s.	d.
Sums already acknowledged	495	18	6
A Sympathiser	0	1	6
Psalm xci.	0	2	0
W. L. Tinmouth (Deal)	1	0	0
Clapham Congregational Church—by Rev. J. G. Rogers, B.A.	10	0	0
G. G.	5	0	0
Mr. Orchard (Newport)	2	2	0

The Rev. John Kennedy and Friends will report next week on the distribution of the money which has been so generously placed in their hands. Meantime, they will feel obliged for the correction of any mistakes, should such have occurred, in their published lists.

Oct. 9, 1866.

A YOUNG LADY, eighteen years of age, wishes for a SITUATION as an ASSISTANT in a thoroughly respectable SCHOOL. She is well qualified to teach Music, French, and English; a very small salary will be accepted, but the comforts of a home indispensable. Also a SISTER, one year younger, of similar attainments, is seeking a like ENGAGEMENT. Remuneration—lessons in Music from a good Master, and Laundress. Good references given.

Address, L.L., 169, Tottenham-court-road, W.

WANTED, in a LADIES' SCHOOL, in one of the Midland Counties, a Christian LADY to TEACH MUSIC (including Thorough Bass) to the younger Pupils, and ARITHMETIC (Colenso's Method) to all.

Address, E., Post-office, Northampton.

WANTED, in a GENTLEMAN'S FAMILY a few miles from London, a MAN and his WIFE, middle-aged and without children; both must be clean, active servants, the wife to take charge of the Lodge, and to do the Washing of a Small Family, the man as thorough indoor servant in livery. Both members of a Protestant Church. Wages, 25s. per week; washing to be paid for extra, and both to board at the Lodge.

Address, A.B., Miss Tubbs, 231, Upper-street, Islington, N.

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The Next TERM will COMMENCE on the 1st AUGUST, when a portion of the New Buildings will be ready for Occupation.

PRESENT TERMS:

For Pupils entering under 14 years of age, 40 guineas.
For Pupils entering above 14 years of age, 50 guineas.

These Terms will be increased Ten Guineas for Pupils entering after August.

UNIVERSITY COLLEGE, LONDON.

The EVENING CLASSES for Classics, Modern Languages, Mathematics, Physical Science, Chemistry, History, Geography, Elocution, the various branches of Law, and other subjects, will commence on MONDAY, Oct. 15. The Prospectus, containing full particulars of these Classes, may be obtained on application, either personal or by letter, at the Office of the College, Gower-street, W.C.

CHAS. C. ATKINSON, Secretary.

Oct. 3, 1866.

THE COMMERCIAL COLLEGE, BIRKDALE PARK, SOUTHPORT.

Home comforts. Superior educational advantages. Moderate Terms. Prospectuses and References from the Rev. E. Webster, M.R.C.P., Principal.

WHITTINGTON HOUSE, FOREST-HILL, SYDENHAM.—The Rev. H. J. CHANCELLOR receives young gentlemen to board and educate. The course of instruction includes the subjects required for the Oxford Local Examinations. Masters in Music, Drawing, and Modern Languages. Referees—Sir F. G. Moon, Bart., E. Hamilton, Esq., M.P., Professor Fawcett, Esq., M.P., Rev. S. Martin, J. Spence, D.D., Newman Hall, LL.B., W. J. Unwin, LL.D., R. D. Wilson, W. J. Todd, &c. &c. Other references, with terms, sent on application.

STATIONERY, PRINTING, ACCOUNT BOOKS, and every requisite for the Counting house. Qualities and prices will compare advantageously with any house in the trade. The Forms and Account Books required under "THE COMPANIES' ACT, 1862," kept in stock. Share Certificates Engraved and Printed. Official Seals Designed and Executed.—ASH and FLINT, 49, Fleet-street, City, E.C., and opposite the Railway Stations, London-bridge, S.E.

MR. COOKE BAINES, RAILWAY COMPENSATION VALUER, &c., 106, Cheapside, E.C.

Having the Plans and Books of Reference, Mr. Baines will be happy to supply his Friends with every information about the various Metropolitan Railways.

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Money obtained to any amount on Freehold or Leasehold Securities.

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SILK REPS (l'Epingline de Roubaix), at 3s. 6½d., yard wide, selling everywhere at 4s. 6d., with the purest wool on the wrong side, in brilliant colours and black, suitable for morning or evening wear. Ladies, send for patterns.—HARVEY and CO., Lambeth House, Westminster-bridge, S.

LINSEY de ROUBAIX and SERGES, made of soft wool, enriched with silk, in mixed colours (greatly admired) at 25s. 9d the full dress; usually sold at 35s. Patterns sent.—HARVEY and CO., Lambeth House, Westminster-bridge, S.

FRENCH MERINOS, in all the brilliant colours, at 2s. per yard, double width. Fine and soft wool being essential to the dyeing of bright and durable colours, the merino is decidedly the best article to select for giving entire satisfaction. Every lady would do well to send for patterns.—HARVEY and CO., Lambeth House, Westminster-bridge, S.

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4, QUEEN-STREET-PLACE, SOUTHWARK-BRIDGE, E.C.

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Accumulated Fund, £110,000.

The Accumulated Fund is equal to about 50 per cent. of the entire premiums received on policies in force on December 31 last.

NATIONAL PROVIDENT INSTITUTION,

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Established December, 1835.

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Number of Policies issued to Nov. 20 last	..	..	28,248
Gross Annual Income	..	..	£396,075
Accumulated Capital	..	..	2,530,667
Claims Paid	..	..	1,790,461
Profits Distributed	..	..	1,227,258

Next division of Profits will be made up to the 20th of November, 1867. Assurances effected prior to that date will participate.

The reductions on the Premiums range from 12 to 99 per cent.

In several instances the premiums have become extinct, and annuities granted in addition.

Members whose premiums fall due on the 1st October are reminded that the same must be paid within thirty days from that date.

The prospectus forwarded on application.

October, 1866. SAMUEL SMILES, Secretary.

SHORTHAND.—PITMAN'S PHONOGRAPHY.—Phonography is taught in Class, at 7s. 6d.; or Private Instruction given, personally or by post, for £1 1s. the Perfect Course of Lessons.

London: 20, Paternoster-row, E.C.

HOLYLAND'S, 150, Strand, two doors west of Somerset House. — RALPH and SON invite the attention of gentlemen accustomed to wear superior articles of dress to their fashionable articles for the season. SHOOTING and LOUNGE SUITS. Novelties in Trousers and Waistcoats. Holyland's renowned Beaufort Coats, at moderate cash charges. Liveries with economy.—No. 150, Strand.

THE MOMENTOUS QUESTION.

CRINOLINE.—LADIES should at once see THOMSON'S NEW STYLE, which, light, graceful, and elegant in outline, combines comfort and economy with the very latest fashion. Observe the name, "THOMSON," and the Trade Mark, "A CROWN." Sold everywhere.

CURES of ASTHMA and COUGHS by DR. LOCOCK'S PULMONIC WAFERS.

From Mr. C. Collins, Chemist, Brettell-lane, Stourbridge, Dec 11, 1865:—

"I am much pleased to say that your Pulmonic Wafers give general satisfaction. Several of my customers have used them for asthma, coughs, &c, and in every case they have had the desired effect. In my opinion, they surpass anything that has been offered to the public."

They give instant relief to asthma, consumption, coughs, colds, and all disorders of the breath and throat. For Singers and Public Speakers they are invaluable, being of pleasant taste.

Sold at 1s. 1½d, and 2s. 9d. per box by all

NEWSPAPER

ATKINSON and Co.
CABINET MAKERS,
UPHOLSTERERS, CARPET WAREHOUSEMEN,
FURNISHING DRAPERS, AND HOUSE AGENTS,
WESTMINSTER-BRIDGE-ROAD.

A BEAUTIFUL DESCRIPTIVE CATALOGUE, with Illustrative Sketches of CABINET FURNITURE and DECORATIVE UPHOLSTERY, sent free per post, or given on application. The Stock, corresponding to the List, is marked in plain figures, and comprises

DRAWING ROOM FURNITURE

In new and elegant designs, covered in Rep, Terry Cloths, French and Silk Damasks, &c. This department is also enriched with the latest Parisian Novelties, Cabinets, Whatnots, Davenports, &c.

Good Solid Dining Room Sets in mahogany and oak.

Iron and Brass Bedsteads in great variety.

The new patent Spring Mattress still stands alone for cheapness and comfort.

The Bedding is all made on the premises and under personal inspection.

Their famous Polished Pine Bed Room Suites demand special attention.

Extract from the *Builder*.

"We were shown a short time since a bed room fitted up by an Earl for his own occasional occupation at the sea-side, in which every piece of furniture, save the iron bedstead, was made of the white wood in question. Dressing table, washstand, drawers, towel rails, and chairs, were as spotless as the crest of the waves beating on the shore, and the very height of cleanliness seemed attained."

THE STOCK OF CARPETS

Is one of the choicest in London, embracing Turkey, Velvet Pile, Brussels, Kidder, Felts, &c.

Floor Cloth, Kamptulicon, Linoleum, and Cork Carpet, cut, fitted, and laid down to any size and plan.

Furnishing Drapery of every description.

Damask, Rep, and Pekin Cloths, French and English Chintzes, &c.

THE STOCK OF HOUSEHOLD LINEN

Is well worthy the attention of clubs, hotels, and large consumers, who will be treated with on most liberal terms.

ATKINSON and CO.,
196, 200, 202, 204, 206, 208, and 210,
WESTMINSTER-BRIDGE-ROAD, LONDON.

TO CHARITABLE DONORS, the Managers of Public Institutions, Asylums, and Homes.

The peculiar circumstances of this year, the late monetary crisis, and the consequent depression of the markets, in the midst of which ATKINSON and Co. made large cash purchases, enable them now to offer unusual advantages in the supply of

BEDDING, BLANKETS, COUNTERPANES, and SHEETINGS,

besides every description of material for warm Winter Clothing.

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KINAHAN'S LL WHISKY
DUBLIN EXHIBITION, 1865.

This celebrated old IRISH WHISKY gained the Dublin Prize Medal. It is pure, mild, mellow, delicious, and very wholesome.

Sold in bottles 8s. 8d. each, at the retail houses in London; by the agents in the principal towns in England; or wholesale at 8, Great Windmill-street, London, W.

Observe the red seal, pink label, and cork, branded "Kinahan's LL Whisky."

NUNN'S MARSALA or BRONTE WINE, 28s. per dozen, 7l. 4s. per six dozen, 12l. 15s. per quarter cask. Rail paid to any station in England. This wine will be found of superior quality, is soft and old, and though full flavoured, entirely free from heat or the slightest approach to acidity.

THOS. NUNN and SONS, Wine, Spirit, and Liqueur Merchants 21 Lamb's Conduit-street, W.C. Price lists on application. Established 1801.

CLARET of the excellent Vintage of 1864, at 12s. per dozen, £5 10s. per half-hogshead, or £10 per hogshead, duty paid.

This wine is pure, pleasant, free from disagreeable acidity, and of sufficient body to improve by keeping.

Hogsheads and half-hogsheads delivered free of carriage to any Railway Station. Sample bottles forwarded where required, or the Wine may be seen at the Cellars.

H. B. PEARON and SON, 94, Holborn-hill, and 145, New Bond-street, London; and Dewsbury, Yorkshire.

CLARET, Vintage 1864, Cunliffe's Shipping, very stout, and entirely free from acidity, 20s. per dozen; pale dry Sherry, 24s. and 30s. per dozen, or £15 and £19 per quarter-cask; higher-class Wines, 36s., 42s., 46s., 48s., 60s.; Ports, old and matured, 42s., 54s., 60s.; Hock, 24s., 36s., 42s., 54s.; Burgundy, 20s., 30s., 40s., 54s.; Marsala, 21s.; Champagne of best shippers, 42s., 54s., 60s., 65s., 72s., 84s.; old Cognac Brandy, 54s., 60s., 65s., 72s.

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BENSON'S ILLUSTRATED PAMPHLET. 2d.

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"STANDARD TEAS"
(STRONGLY RECOMMENDED)

Composed of a choice selection of teas to combine strength and flavour.

No. 1 Black, at 2s. 10d. | No. 1 Mixed, Green and Black, at 2s. 10d.
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Supplied in 6lb. and 12lb. Canisters. The prices include Canisters and Carriage paid. Small Tasting Samples supplied gratuitously carriage paid. TERMS—Cash.

HORNIMAN'S PURE TEA. All will receive with satisfaction, the announcement that in consequence of the Reduction in Duty, Horniman's pure Teas are in all parts of the kingdom now sold eightpence per pound cheaper. Their Agents,—Chemists, Confectioners, &c.,—in every town, are constantly receiving fresh supplies. The decided preference given during the past quarter of a century to these perfectly Pure Teas, will be evenmore widely extended now the prices are so greatly reduced. Their distinctive superiority has attracted a host of imitators; therefore, as a protection against spurious imitations, every genuine Packet is signed

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"THE ONLY GOOD SAUCE,"

Is prepared solely by LEA and PERRINS.

The Public are respectfully cautioned against worthless imitations, and should see that LEA and PERRINS' Names are on Wrapper, Label, Bottle, and Stopper.

ASK FOR LEA AND PERRINS' SAUCE.

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The medical profession for Thirty Years have approved of this pure solution of Magnesia as the best remedy for Acidity of the Stomach, Headache, Heartburn, Gout, and Indigestion; and as a mild aperient it is especially adapted for ladies and children.

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CAUTION.—See that "Dinneford and Co." is on each bottle and red label over the cork.

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Field's Patent Self-fitting Candles,

From 1s. per lb. upwards, in all sizes.

FIELD'S PRIZE MEDAL PARAFFINE CANDLES,

(the original), 1s. 8d. per lb.

To be had of all Dealers in Town and Country.

THE SHILLING CANDLES OF THE SEASON.

ROCK SPERM,
Transparent as Paraffine.

MARBLE SPERM,
White, hard, and smooth as Alabaster.

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SOLE MANUFACTURERS,

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To be had in all sizes, of all Dealers, at One Shilling per lb.

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NORTON'S CAMOMILE PILLS

GENTLE APERIENT AND A POWERFUL TONIC.

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TO H.R.H. THE PRINCESS OF WALES.

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SCHOOL STATIONERY supplied on the most liberal terms. GOOD COPY BOOKS, superfine cream paper, 40 pages, 2s. per dozen. Universal System do., with engraved head lines, 1s. 4d. and 2s. 9d. per doz.

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HAIR DYE! HAIR DYE! HAIR DYE! GILLINGWATER'S ATRAPILATORY is the best Hair Dye in England. Grey, red, or rusty hair dyed instantly to a beautiful and natural brown or black without the least injury to hair or skin, and the ill effects of bad dyes remedied. Sold by all Chemists and Perfumers of repute, and by the Proprietor, W. Gillingwater, 353 (late 96), Goswell-road. Sent free to any railway station in the kingdom, in cases, 3s. 6d., 5s. 6d. and 10s. 6d. each. Beware of Counterfeits.

HAIR DESTROYER for removing superfluous hair on the face, neck, and arms. This great disfigurement to female beauty is effectually removed by this article, which is easily applied, and certain in effect. In Boxes, with directions for use, 3s. 6d. each. Sent free to any railway station, and may be had of Perfumers and Chemists, and of the proprietor, W. Gillingwater, 353 (late 96), Goswell-road. Beware of Counterfeits.

BALDNESS PREVENTED.—GILLINGWATER'S QUININE POMADE prepared with cantharides restores the hair in all cases of sudden baldness, or bald patches where no visible signs of roots exist, and prevents the hair falling off. In bottles 3s. 6d. and 5s. 6d. each. May be had of all Chemists and Perfumers, and of the proprietor, W. Gillingwater, 353 (late 96) Goswell-road. Sent free to any railway station. Beware of Counterfeits.

PREVENTION BETTER THAN CURE.—During the prevalence of Epidemic it is of the utmost importance that the Stomach should be kept free from disorder, and the Blood in a state of purity. Both these objects may be effected by the use of KAYE'S WORSDELL'S PILLS, which remove all noxious accumulations from the system, and build up the health by their purifying and tonic effect.

Sold by all Medicine Vendors. Wholesale Depot, 22, Bread-street, London.

RUPTURES.
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Ecclesiastical Affairs.

SOCIAL INFLUENCES OF THE STATE CHURCH.

IX.

THE CHURCH IN THE VILLAGES.

IF the civilising influences of the Church of England are to be expected anywhere, it ought surely to be in our rural parishes. In many of them she is in exclusive possession of the ground, and has been so, with but slight interruption, for upwards of three centuries. In most of them the number of souls allotted to the spiritual superintendence of each incumbent cannot be said to be so great as to overtask his energies. The parochial system gives him the authority, and the limited extent of his charge allows him ample opportunity, to become personally acquainted with every one of his parishioners, to deal with them singly, to minister guidance to them in every turn of life—in a word, to mould and fashion them, at least as to their morals and manners, very much at his will. One would anticipate the most solid and cheering results in these small and secluded districts from assiduous religious culture through ten or more successive generations. Wielding the beneficent Gospel of Christ over the minds of people less exposed than most others to the temptations of life, a highly educated clergyman thoroughly devoted to his work ought, in course of time, one might suppose, to permeate his cure with the spirit of allegiance to Divine truth, to quicken intelligence, to insure general sobriety, to obtain justice for the poor, and to awaken in the rich a consciousness of their responsibility. These are blessings which usually follow in the wake of earnest and enlightened pastoral labour, when the area of its exercise is circumscribed, and when its main objects are pursued with more or less wisdom from age to age.

As a matter of fact, the actual state of the case is just the reverse of all our expectations. Our village population, with but here and there an exception which may serve to prove the rule, exhibits scarcely a sign of successful religious culture as the direct result of State-Church teaching. Nowhere more than in small country parishes, retired villages, and scattered hamlets, is gross ignorance to be found; nowhere is man more visibly reduced to a mere animal existence; nowhere are manners more coarse and brutal; nowhere is immorality more rife; and nowhere are penury and misery more grinding. The condition of our peasantry is one of the deepest stains upon the reputation of this country. Badly lodged, badly fed, badly paid in remuneration for excessive toil; in health and in sickness, in their work and their recreation, in their tastes and their habits, they reflect unutterable disgrace upon the system which has degraded them to what they are. They furnish more than their full quota to the criminal class—and are, perhaps, the least civilised, and are capable of becoming the most ferocious, class in the United Kingdom.

Now, we are not about to fasten upon the Church of England the direct responsibility of this result. But we say that a Church which, by its very position, nay, by its constitution, should be a link of connection between the rich and the poor, between the proprietors and the tillers of the soil, might, if it had duly employed its influence and its resources, have prevented matters from coming to this pass. If it were unable, of what use has it been? If disinclined, how can the Establishment be vindicated? If the Church of England clergy, as a body, had done their duty as spiritual guides, is it reasonable, is it possible, to believe that the agricultural labourers could have sunk into a condition so helpless, hopeless, debased, and wretched? It may be urged that the effect is to be attributed to bad legislation—but when have the clergy striven to obtain better? How seldom has their voice been heard in exposing the miserable condition of the men whose toil wins from the earth the bread of the nation! That they are charitable we do not deny—but our peasantry want justice rather than charity—in other words, they want what is their due from the owners of the soil. In regard, however, to the rights of labour, the clergy have usually sided with the landlords—notably so, in opposing the repeal of the Corn-laws. To their want of activity, courage, and fidelity, on behalf of the helpless as against the strong, of the hard-worked, ill-paid, badly-housed, down-trodden labourer, as against the farmer, the squire, the noble, the Legislature—much of the existing mischief is to be traced. If the authorised exponents of Christianity had had these matters at heart, and had shown half the energy in raising the peasant's lot which they have displayed in maintaining their own exclusiveness, it is possible that "England's bold peasantry" might have been in fact, as well as in poetic fiction, "their country's pride." That they are what they are is thus far chargeable upon the State Church—that she has neglected to do her part towards making them what they might have been. She claimed the work as specially her own, and she has not done it. The good that it was in her power to do she has left undone. Not in spite of her protests, her efforts, and her influence, but with her connivance, and whilst she stood silently by, the agricultural labouring class have sunk into their present abyss of wretchedness.

Thus much in general. Coming drown from the past to the present, we are afraid that the genial, humanising, elevating power of Christianity is but exceptionally illustrated in the influence which goes forth from country clergymen towards the poor of their flock. It is not rare, unfortunately, for men in holy orders to play the oppressor in rural districts. They are not, perhaps, naturally unkindly in disposition, nor otherwise than conscientious in motive—but the exclusiveness of their priestly pretensions makes them forget "what manner of spirit they are of." In guarding these pretensions against the slightest show of encroachment, most of them are harsh, inconsiderate, intolerant, intolerable. Our limits forbid our citing instances. Hardly a week elapses without furnishing some to the columns of the public press. We have no such personal acquaintance with village life as we once had—but the information which flows in upon us almost interruptedly, resembles in character what we were wont, at one period, to witness with our own senses. Arrogant claims arrogantly insisted upon; tenderest feelings ruthlessly wounded; freedom of thought, and independence of conviction and action, rudely snubbed and sometimes severely punished; dictatorial airs carried to an outrageous excess; occasional acts of small tyranny, the perpetration of which makes the blood boil with indignation—these things, and such as these, are by no means uncommon characteristics of clerical administration in parishes screened from publicity. A few people get together to pray, and in a week or two the cottager in whose room the unauthorised religious service is held receives notice to quit. Such and such families receive weekly tracts from Methodists—they are warned that if they continue to do so, it will be the worse for them at Christmas. The squire, the squire's wife, the squire's daughters, are persuaded to become agents of petty persecution. In fact, all the machinery of social oppression is brought to bear upon any of the poorer parishioners who dare to have and to express a thought, or a faith, on his own individual responsibility. The effect is an obsequious servility in the majority, and often a pugnacious spirit of opposition in the few who cannot surrender their manliness at the bidding of the priest.

We have put the case mildly as compared with the nature and number of facts within our knowledge. Were we but to hold up a finger in encouragement to our country readers, we should forthwith be inundated with correspondence illustrative of the foregoing observations. The clergy seem to hold a sort of traditional belief that they sustain a relation to the souls of their poor parishioners analogous to that which used to obtain in the Southern States between the planters and the bodies of their slaves. Whether their furious zeal in behalf of the South in the late civil contest was born of this similarity of position, we will not take upon us to determine. The consequences, however, have been much the same in both cases. As, in America, there co-existed real attachment, in many instances, of master to slave, and slave to master, with an under *stratum* of detestation in the mind of every slave for the system which subjected him to possible oppression, so, in England, whatever may be the personal ties between some of the clergy and some of the poor, the whole class of agricultural labourers is permeated with the notion that the clergy and the squirearchy unite in keeping them in a downcast position; and should any violent revolution ever occur (which may God forbid!) the most rabid enemies of the Church-of-England clergy would spring up in myriads from those rural parishes in which the priesthood recognised by Parliament have hitherto had things most entirely their own way. The impression left upon the mind of the class by the conduct of the clergy (liberal in their charity as many of them are) is not one of veneration, of affection, or of gratitude—but of dread, of dislike, and, too commonly, of hate. From the historical point of view, nothing else could have been reasonably expected. From the personal point of view, the effect may appear to be too great for the cause. The fact, however, is certain, that even in the remotest villages the peasantry are in heart utterly alienated from the Established Church—and it is a fact which speaks volumes against the social influence of that institution.

ECCLESIASTICAL NOTES.

A POLITICAL note. It will have been observed that some constituencies are already looking out for candidates for the next general election. It is, of course, very well and very proper to take time by the forelock, although, in the majority of cases, nothing can come of arrangements made so long in advance. One thing, however, should come. If a Liberal constituency looks one twelvemonth a-head for a candidate, it is not unreasonable to suppose that, not being pressed by time or circumstance, they will select a suitable one. We should have said this if we had not the example of East Norfolk before us. Some Liberals in this county united, at the last election, to return a Tory, and, of course, have already repented of their bargain. They are now determined to return a good Liberal, and who does the reader think they have selected? Mr. Ferrand, the late member for Devonport? Mr. Disraeli? or perhaps Mr. Disraeli's secretary? or have they made overtures to Mr. Newdegate? Either of these might have been possible candidates with a Liberal constituency who have selected—Viscount Bury! We hope the news is not true, but we have waited in vain to see it contradicted. Of course none of our readers have so stultified themselves as to have promised their—what is it called?—"votes and influence" to a mere place-hunter, who will never give a vote for any Liberal measure so long as he can keep in office by not voting. Viscount Bury was, unhappily, member for the

Wick Burghs during Lord Palmerston's Parliament, when he also occupied the post of Treasurer of the Queen's Household. From A.D. 1859 to 1865 there were twenty-two divisions on questions of religious equality taken in the House of Commons. From these twenty-two divisions, Viscount Bury was absent on *seventeen* occasions. And yet the Liberals of East Norfolk think of adopting this easy-going place-holder as a candidate! Does it not occur to them that they might as well elect a dummy dressed with a suit of her Majesty's livery? *This* is not the way to reform the House of Commons. Better a hundred earnest Tories than fifty negligent, careless, and treacherous so-called Liberals of the class of Viscount Bury. We most sincerely hope that this easy nobleman will not secure the Nonconformist vote in Norfolk. We happen to know that it was partly through Nonconformist influence that he was, most creditably to those boroughs, kicked out of Wick and afterwards rejected by Dover; and if Nonconformist influence keeps him out of East Norfolk, whatever may be the other result, that influence will deserve honour. But can it be possible that the Liberals of East Norfolk, many months in advance of an election, can pitch on no better candidate than one of the class of Viscount Bury?

At a Church of England Sunday-school teachers' Congress, held last week at Friesland, the Rev. G. Venables, vicar of the parish, took occasion to remark that he "heartily wished all good Dissenters would come back to the Church of their forefathers, and he was sure that while the Church would be a gainer by the accession, the Dissenters would be very great gainers too." Apart, altogether, from the question between Church and Dissent as such, we should like it to be shown in what respect Dissenters would be gainers by this amalgamation. Just after we read these remarks in the *Churchman*, we had occasion to look at the *Guardian* newspaper, the representative of the best and most cultured section of members of the Church of England. Taking the present number of our contemporary as an illustration, the following are amongst the questions in which Christian people who "joined the Church" would be expected to be interested. We quote from the headings to the correspondence in the current number of the *Guardian*,—

The York Congress.
The East Grinstead Sisterhood.
Sisterhoods.
The English Order of St. Benedict.
Vestments.
The Hood.
Tippets.
St. Bees Tippet.
An Amicable Adjustment of the Ritual.
Denial of the Cup in the Church of St. Thomas Malabar.
The Bishop of Iona.
The Church in the Southern States.

Dear Dissenting readers! How much would you gain by knowing all about Tippets in general, and St. Bees Tippet in particular? Would you be one step advanced in religion by holding the right doctrine concerning the "Hood"? or be any nearer Christ by aiming at a definite conclusion as to what "Vestments" were most in accordance with the legal ritual of the Established Church in England? Dear female reader, in particular! Do you think that you would be a better Christian for making yourself look ugly in a "Sisterhood" dress, and abjuring marriage and motherhood?

By-the-bye, however, there are occasions on which "Sisters" need not look ugly. One such is given as though by general consent, in all the Church newspapers of last week. There has been, it appears, an election of a new Superior to St. Michael's School, Bognor, and the day chosen was the Feast of St. Michael and All Angels. The new "Lady Warden" is described in "Jeames's" style, as having been thus dressed:—

The Lady Warden wore a splended cloak of office, in form like an ancient cope, of rich brocade of gold and crimson silk, with broad orpheys of a dark green and white that subdued the whole to a softened harmony of colour; upon her shoulders rested a hood of rich plain silk; upon her head she wore a simple cap, distinguished only from that worn by the rest of the community by the lappets which fell on either side.

Appropriately enough, the Bishop of the Diocese (Chichester) appears on this occasion with his newly-made "crook" carried before him;—that, says the reporter, "costly and beautiful symbol of the episcopal office which we recorded as taking place (*sic*) in Chichester last Whitsun week." Now, lady Christian reader, as well as general reader, don't you think it would be worth while to connect yourselves with the Established Church as it now is? You might get interested in the question of St. Bees Tippet, or even of Tippets in general. You might be excited about Hoods, and go almost crazy on Vestments; and, lastly, you might actually venerate a lot of silver in the form of a shepherd's crook, and lose your senses over the splendid dress of a new Lady Warden. Is not this enough to make any sober or simple-minded Christian, taking his guidance from the light of God within him, and his rules from Holy Scripture, wish to join the Church of England?

We are sorry to see that the recent remarriage case has excited the anger of our Church contemporaries. The *Guardian*, in a leading article, after recapitulating the facts, comes to the conclusion that the Church is persecuted by the present Marriage Laws. Yes, we do not exaggerate. Our contemporary grants that the Episcopalian clergyman at Great Yarmouth overstepped the bounds of the law. But then the law was unjust. The *Guardian* takes advantage of the occasion to spit at all Dissenters, by talking of the "buffoonery, it may be, of any party of professed religionists who borrow money to run up a shed, and get it registered for the performance of marriages under its roof, so long as that roof may last." And it therefore calls for a Marriage Law more favourable to the Church of England!

The *Churchman*, on the other hand, looks at the whole question as one between religion and infidelity. Once, it remarks, the returns of marriages were looked at as an indication of the hold which the Church had on the country in comparison with Dissent, and they constituted an ecclesiastical barometer. It now, however, has to notice a more "painful phenomenon," indicated by the rapid increase of marriages without any religious forms whatever. The fact that so many marriages take place at registrars' offices is an indication to the *Churchman* that "irreligion is eating out the heart of the nation." It styles the Dissenters' Marriage Act the Broomstick Marriage Act, and then moralises after this fashion:—

The Divorce Act, which legalised adultery, was merely the corollary of the act which legalised marriage without the sanction of religion. The national tone as regards religion seems positively to invite Divine chastisement. There are existing now in all stages of English society irreligious pollutions, and a miasma of unbelief, and a contempt for religious things, which are as deadly and as loudly calling for the inspection of our rulers and great men in Church and State, as the foul places in our cities which form the *nidus* for the cholera poison.

Supposing our contemporary should be informed, and that the information should be authenticated, that a large proportion of marriages performed by registrars are marriages of the most religious section of Dissenters, what would he say? Yet this is a fact, and a fact which we hope will grow in weight and importance.

THE LIBERATION SOCIETY IN WALES.

THE CARDIGANSHIRE MEETING.

We are unable, this week, to give a detailed report of the meetings of the Liberation Society in Cardiganshire. We are informed, however, that the conference at Aberayron was a decided success. There were about eighty or ninety persons present, besides a large number of spectators in the gallery; that many had to travel in chaises, gigs, &c., or on horseback, and many of them from great distances; and that it was in the very stress of harvest. The quality was also good. Every denomination and every part of the county were well represented. The public meeting was crowded and enthusiastic, as was that at New Quay on Thursday. But the culminating triumph was at Cardigan, which was the largest meeting yet held. It is the place where the Tories have most power in the county, and they are dreadfully enraged.

The *Cardiganshire Advertiser* (Tory newspaper) of last Saturday, contains the following notice of the public meeting at Aberayron:—

On Wednesday evening last a meeting was held at the Independent chapel in this town, to consider the question of freedom and equality in religion. The building was crowded to excess, and the meeting was attended by a large majority of the most respectable and influential inhabitants of the town and neighbourhood, and a great number of gentlemen from Cardigan, Aberystwith, Newcastle-Emlyn, and other adjacent towns, also attended. The chair was taken by J. Matthews, Esq., of Aberystwith, who, in a very concise and able manner, in English and Welsh, explained the object of the meeting, to take measures to defend the Nonconformists against curtailment of their religious liberties, should any such attempts be at any time made. The chairman then requested the Rev. Dd. Milton Davies to address the meeting, which he did in an eloquent speech of some length, which was much applauded throughout. The Rev. Henry Richard next addressed the meeting in Welsh with great effect, and after a speech of half-an-hour's duration, he concluded his address amidst general applause. E. Miall, Esq., next addressed the meeting in English at considerable length, and in a speech of great power cautioned all persons to guard against religious encroachments of all kinds from the ruling powers. He was listened to with great attention throughout, and was vociferously applauded at the conclusion of his address. The Rev. T. Levi, Glamorganshire, next addressed the meeting to the same effect. The Rev. Wm. Evans, of Aberayron, here having taken the chair in lieu of Thomas Matthews, Esq., the Rev. J. Williams, of Newcastle-Emlyn, moved a vote of thanks to Mr. Matthews for his able conduct in the chair, which was seconded by the Rev. Daniel Evans, Aberayron, and unanimously carried. The meeting then separated. It is much to be regretted that the meeting commenced at such a late hour, and that postal arrangements prevented the addresses of the gentlemen who delivered speeches from being sent in time for publication.

(From the *Oswestry Advertiser*.)

The visit of Mr. Miall and his coadjutors to the Principality happens to be peculiarly well-timed. Just at present the annual Eisteddfod is bearing its fruits, in the shape of angry letters addressed to the *Times* and other papers, on the religion, morality, and literature of Wales. The Welshmen, smarting under the contempt which has been heaped upon them, and anxious to resent it, or, still better, to prove it undeserved, are told, in plain words, how they can accomplish both purposes, and told, too, that if the libels are believed, it is their own fault for having meanly submitted to the dictation of the landlords, and left themselves almost without a representative in the House of Commons. To the complaint that their religion, and morality, and literature, are maligned in England, comes the reproachful reply, "How can the English believe you have a religion that bears any fruit, or a morality that is strong and manly, or a literature that elevates you, when they see you, a nation of Nonconformist Liberals, so destitute of high religious enthusiasm, so mean-spirited, so unwise, as to forego your political privileges, and consent to be the tools of a handful of landlords?" That is the simple question which Mr. Miall and Mr. Richard have come down from London to ask, and Welshmen will do well to ponder it very deeply, and to return an answer befitting the importance of the issues involved.

There is one hopeful sign—the Welsh are not blind to their own shortcomings in this matter. At the large and enthusiastic meeting which was held at Denbigh on Friday, the strongest measure of applause was reserved for the answer of Mr. Richard's to a question put by one of the audience as to whose fault it was that the country was misrepresented. "Your own fault," said Mr. Richard, and the reply was greeted with one burst of applause which made the chapel ring again, as though the meeting felt some relief in vehemently blaming itself, if it could do nothing more. We trust, however, most earnestly—shall we not say most hopefully?—that this tardy repentance will be quickly followed up by still more energetic action, and that when the next election takes place it will afford the completest refutation of the slanders of the *Times*. As long as the Welsh are content to remain a political nonentity, and surrender their independence and self-respect to a little knot of landlords, they must be content also to remain, in the estimation of the English, a nation destitute of a religion, or a morality, or a literature, with any soul in it. In England, doubtless, there is political apathy and political meanness enough; but in England, at any rate, though the Dissenters are perhaps scarcely half the nation, there is a large proportion of thoroughly Liberal members, including many Nonconformists. It is reserved for Wales alone of any part of the United Kingdom, though she is a nation of Dissenters, to send only Churchmen, and few truly Liberal Churchmen, to Parliament. Let us ask again, for the question cannot be repeated too often, can Welshmen complain if their character as an intelligent Christian nation is called in question? . . . We trust that all the enthusiasm, and repentance, and good resolves, which we have chronicled, will not die out as suddenly as they have appeared; but if anything is really to be done, our readers must remember that it can only be accomplished through continued work and patient watchfulness. Committees are too often miserable delusions, but we look with much hopefulness upon the appointment of county committees by the various meetings, because the electoral battle can only be won by an able organisation animated by enthusiasm, and such an organisation these committees promise to provide. If the committees do their duty, and all the true-hearted Liberals of Wales band together to protect one another against the intimidation and coercion of the landlords, the battle is won, and Wales will soon be "represented" in Parliament.

(From the *Shrewsbury Free Press*.)

As long as the Liberals of the Principality are scattered, unorganised, without courage, without hope of success, without "guides, counsellers, and friends," so long will they continue under the pressure of the landed proprietors and the evils of misrepresentation. But "long pulls, strong pulls, and pulls altogether" will enable them to get rid of their grievances, and to put an end to the usurpation of a few influential families. Once organised, furnished with weapons of warfare, fighting the good fight of the people at the revision courts, agitating the reform question, and diligently using all other constitutional means to depose the Wynnstay and the rest of the similar sovereigns, the true representation of Wales, as a nation essentially Liberal and Nonconformist, will be put in a fair way of being obtained, while Toryism and Church Establishments, with all the ills they bring in their train, will become "smaller by degrees and beautifully less."

(From the *Carnarvon Herald*.)

The enormous anomaly of the present Welsh Parliamentary representation has at last forced itself upon the notice of all Welshmen during the recent visit of the Liberation Society to this country, as a subject requiring immediate attention, and an unmistakable cry, deep and strong, for reform has gone forth. At the large meetings held at Newtown, Denbigh, and Bala, the subject has been well ventilated, and it will be most incredible if the stirring speeches made at those places have not effectually removed the blind that Welshmen have hitherto wilfully held before their eyes. The evident earnestness felt in the subject, and the intense attention paid to the addresses, plainly show that the question has taken hold, and we trust a firm hold, of the minds of our countrymen, and the warm appreciation of the political principles expounded, expressed by loud and frequent applause, will not be evanescent. It is quite certain that the majority of Welshmen are desirous that their thirty-two representatives should exert their influence in the progressive ranks, and yet, with few exceptions, their representatives do not comply with the constituents' real wishes, even in their most moderate demand. The explanation of this state o things is to be found in the "landlords' terrorism" tha has been exercised over the masses of the people by the

Conservatives, whose strength lies in their established position, and whose means of gaining adhesion to their cause is intimidation and undue influence. All that the Liberal ranks require is a good organisation, and with care the germs of political life that have recently shown themselves will, doubtless, thrive and produce good fruit, fruit that will abolish the misrepresentation that has hitherto been submitted to, and produce a fair representation of the thought and feeling of the majority of our countrymen. The committee now forming by the Liberation Society, carefully managed, will, if properly supported by the people, be mighty instruments for effecting this grand object.

ENGLISH CONGREGATIONAL CHAPEL-BUILDING SOCIETY.

The thirteenth anniversary of the English Congregational Chapel-building Society was held at Westminster Chapel on Wednesday, the 26th ult.; John Crossley, Esq., of Halifax, in the chair. Prayer was offered by the Rev. W. TYLER.

The Rev. J. C. GALLAWAY, A.M., read an abstract of the annual report. He said that the society was a voluntary association of Congregationalists for the purpose of aiding in the erection of suitable places of worship where needed. London and Lancashire having been previously supplied with similar societies, the English one conducted its operations in all other parts of the country, including Wales, the Channel Islands, and Ireland. The institution is under no control beyond that of its constituency, composed of annual and life contributors. It does not build, but assists others in that work, by practical guidance and conditional grants and loans. Having no pecuniary interest in the result, it undertakes to afford substantial help only to the extent of voluntary contributions placed at its disposal. The practical guidance of the society is open to all applicants, and has been readily given when asked, considerably beyond the number of chapels aided by its funds. For the real character and value of that guidance the committee refer to the first and second edition of "Practical Hints." In that manual the aim of the society will be better understood than by some of the buildings erected with its pecuniary aid; for some of these chapels were built at the outset of the society's career, when the practical knowledge of the committee had to be acquired; and others were commenced, and the plans adopted, before application was made for pecuniary assistance. But all admitted defects in any of the structures aided in the past, are so many points to be guarded against in the future. Hence the value of a society which, by learning continually from its own experience and that of others, can give to beginners the full benefit of advancing knowledge, and so render its practical guidance (which is probably, after all, the main use of such an institution) increasingly valuable. The income of the society has exhibited a steady increase, the annual receipts from all sources being now more than double the amount realised at first. But the applications for aid have increased at a much more rapid rate; and their importance has grown with their number. Very unwilling to say "No" to these numerous and deeply-interesting cases, the committee have been compelled to postpone in some cases, the advance of the money longer than they could wish. Already is the income of the two ensuing years forestalled; and the committee, on this account, have just been compelled to defer defining their future help to some important cases now before them. Nor do the committee see any way of satisfactorily meeting the difficulty in which they are placed, owing exclusively to the extent of work before them,—or, in other words, to the success of the undertaking in which they are engaged,—except that of raising the income of the society to at least 10,000*l.* a year. The chapels aided by the society now amount to 250; accommodation, 175,000*l*; cost, 345,000*l*. The society's aid to this work, 75,500*l*., of which 62,500*l*., has been advanced according to the conditions. The society keeps in view the proposed loan fund of 50,000*l*.; but has been compelled of late to suspend further effort in that direction, feeling the need of giving special attention to the grant fund. The collections in aid of the society have amounted during the past year to nearly 300*l*.; but, if all the congregations aided by us in the past, and bound by agreement to make an annual contribution to the funds, were faithfully to discharge that obligation, this sum would be, in all probability, more than doubled; and, if each congregation not aided would make one collection in every three years, the income from collections would probably amount to nearly 4,000*l*., and that, with private contributions, repayment of loans, legacies, would secure the really requisite income of 10,000*l*. Mr. Gallaway then gave details respecting some of the chapels in which the society has taken action during the year. The following are the names of some of the places:—Birmingham, Smallheath; Douglas, Isle of Man; Exeter; Exmouth; Great Driffield; Great Berkhampstead; Hull, Anlaby-road; Liskeard, Mexborough; Scarborough, Old Meeting and South Cliff; St. Leonard's; Shrewsbury; Southsea; Tynemouth; Leominster; Maidstone; Ipswich; Rugby; Delph; Neyland; Clayton West; Leinton; Wednesbury; Belfast; Aberystwith, &c., &c. The instrument employed by this society is material and perishable; but to what uses are these buildings applied, and what are the results? Here spiritual worship is offered to the God and Father of our Lord Jesus Christ, His holy Word is read, His glorious Gospel preached, His ordinances observed, Christian fellowship maintained, and every form of Christian philanthropy exemplified. Here God is present with His almighty, quickening, gracious energy; and souls are regenerated, sanctified, and made partakers of the redemption of Christ. Here are formed Christian churches, and here a living ministry is sustained. Hence arise Sabbath, day, and infant schools; British, colonial, and foreign missions; and numerous endeavours to mitigate temporal distress, and advance the general interests of society. Aiding the erection of such buildings is promoting every form of philanthropy. The society that works for this end may well be called "a root society," whence issue all good fruits for the spiritual and temporal good of mankind.

J. PERRY, Esq., of Chelmsford, presented the audited balance-sheet. The amount received during the year, including the balance in hand, 8,600*l*.; present balance, 1,500*l*.

JOHN CROSSLEY, Esq., expressed his unabated confidence in the aim and working of the society. He considered that it accomplished an object, in its practical guidance, worth the existence of such an institution, even if it did not afford any help. He deeply regretted that the efforts of the committee were so restrained for want of funds, and admitted that it was high time that every member of the committee should now take in hand this important matter, and do all he could, by free and voluntary effort, to bring up the income to the proposed necessary sum of 10,000*l*. a-year.

The Rev. G. B. JOHNSON, of Birmingham, moved the adoption of the report. He spoke of the efficient aid rendered by the society in the chapels at Edgbaston, Lozells, and Moseley-road, Birmingham, and the anticipated help to the chapels at Smallheath, Rugby, &c.

The Rev. J. DE KEWER WILLIAMS seconded the resolution.

The Rev. SAMUEL MARTIN moved the second resolution in respect to the income of the society, and expressed the interest he felt in its success.

ISAAC PERRY, Esq., seconded the resolution, and bore testimony to the useful working of the society in Essex.

The Rev. S. HEBDITCH, of Bristol, and the Rev. Mr. GUTHRIE moved the resolution appointing the committee and officers for the ensuing year.

The Rev. J. C. GALLAWAY moved, and Mr. C. G. CONDER seconded, a slight amendment in one of the rules of the society.

The Rev. J. SIBREE, of Coventry, moved, and the Rev. Mr. TARBOTTON seconded, a vote of thanks to the chairman and to the minister and friends at Westminster Chapel.

The *Newcastle Chronicle* understands there is a probability of Mr. Joseph Barker, the once famous free-thinking lecturer, becoming ordained as a clergyman of the Church of England.

Surrey Chapel, Blackfriars-road, is coming down, the congregation worshipping there having secured the site of the Magdalen Asylum on which to erect its successor.

The General Assembly of the Presbyterian Church, at a special meeting held on Wednesday in Belfast, unanimously elected the Rev. Dr. Watts, of Dublin, to the chair of Systematic Theology rendered vacant by the death of Dr. Edgar.

ABNEY PARK CEMETERY.—The Rev. T. B. Barker, of Abney House, Stoke Newington, has been appointed to the chaplaincy of Abney Park Cemetery, recently vacated by the Rev. J. Stallybrass. The reverend gentleman was selected from a formidable list of applicants, and his candidature received the warm support of the Rev. T. Binney, Mr. Samuel Morley, and other influential residents in the locality of Abney Park.

RELIGIOUS FREEDOM IN DENMARK.—The new constitution of Denmark, granting full liberty of worship, provides that no one is to be compelled to contribute to the support of a Church of which he disapproves, but that every individual who does not show that he is the member of some religious community in the country must pay towards public education the personal contributions imposed by the law in favour of the National Church.

REMOVAL OF A CITY CHURCH.—THE UNION OF BENEFICES ACT.—The first union of City parishes, under the Bishop of London's Act of 1860, is just about to take place, the final arrangements having been made within the last day or two. The parishes to be amalgamated are those of St. Benet, Gracechurch-street; St. Leonard, Eastcheap; and All-hallows, Lombard-street; and the church to be pulled down is St. Benet's, which stands at the corner of Fenchurch-street and Gracechurch-street.

THE BISHOPSGATE VESTRY AND THE ATHANASIAN CREED.—At the Bishopsgate Vestry, held last Tuesday, the following resolution was carried:—"That this vestry requests the churchwardens, in making their presentment to the Bishop of London at the forthcoming visitation, to convey to his lordship the expression of their feelings that the use of the creed called by the name of Athanasius, is an offence to a considerable number of the members of the Church of England, and tends to keep from the pale of her communion many who would gladly unite on her otherwise catholic basis."

RITUALIST SQUABBLES AT STOKE NEWINGTON.—The churchwardens of Stoke Newington again made their appearance on Saturday in the Clerkenwell Police-court, charged with assaulting Mr. Alfred Smee and Mr. Charles Jennings, and further with brawling in the church. The case arose out of the recent dispute in connection with the services in Stoke Newington Church. The defendants had forcibly removed Mr. Smee and Mr. Jennings from the organ in the church, in order to instal a gentleman whom they allege had been duly appointed organist. Against them it is alleged that they were violent and used unnecessary force. The case was adjourned.

CLERICAL EQUALITY.—In spite of the protests of the clergy against the modern practice of drinking at public dinners "the ministers of religion of all denominations," instead of "the bishop and clergy of the diocese," as of old, a Conservative member of Parliament, and a member of the Government to boot, Mr. Adderley, ventured to propose the new formula the other night at Coventry. The occasion was the opening of some new mills in that city, and Lord Leigh, the Lord Lieutenant of Warwickshire, presided. Mr. Adderley coupled with the toast the names of the Rev. R. H. Bayner, the vicar of Coventry, and Father Pratt, the Roman Catholic priest. Mr. Baynes did not walk out of the room or protest, but made a suitable reply, and Father Pratt did the same.

THE QUEEN'S UNIVERSITY. — The anxiously-expected meeting of the Senate of the Queen's University in Ireland took place on Saturday in Dublin, when the supplemental charter, admitting the Catholic University into the system of the Queen's University, was accepted by a majority of two. Sir Robert Peel, who was opposed to this step, was present, and we learn that the debate was animated. It is understood that those who are in favour of mixed education exclusively will apply for an injunction to restrain the senate from granting degrees under the supplemental charter.

SUFFOLK CONGREGATIONAL UNION.—On the 27th ult. the half-yearly meeting of this organisation for the western division of the county was held at Stansfield. At 10·30 a.m. the chair was taken by the Rev. D. W. Evans, the pastor. Prayer having been offered by the Rev. J. P. Baker, B.A., of Harlesh, the secretary, the Rev. A. Tyler, of Bury St. Edmunds, was requested to read the minutes of the last meeting, after which the stations aided by the union were duly considered, and grants recommended to each according to their respective claims. At two o'clock an elegant cold collation was provided by the ladies of the church, at the close of which toasts were proposed, and the National Anthem was most heartily sung. In the evening Divine service was held in the chapel. The Rev. W. Butcher, of Hundon, introduced, and the Rev. S. Tamatoa Williams, of Hadleigh, preached a very excellent sermon. The attendance was good.

THE USE OF THE ORGAN IN THE SCOTCH CHURCH. — On Sunday special sermons were preached in St. Andrew's Scotch Church, Rodney-street, Liverpool, by the Rev. Dr. Boyd (A.K.H.B., the author of "Recreations of a Country Parson"), of St. Andrew's, Glasgow, on the occasion of the opening of the new organ, which has been provided by congregational subscription. There were crowded congregations at both services. The preacher said he had never heard anything like reason in the objections to instrumental music—nothing more than a mere appeal to ignorant prejudice. They might all know how the taste for this little improvement was spreading in Scotland. In Glasgow ten churches had now adopted it, while three years ago there was not one; and he had always found that the singing was more spirited and unanimous than ever before. He trusted that their organ might never silence their voices, or its grand notes prove a substitute for their own voice, but only lend dignity and force to it.

DR. NEWMAN AND THE TEMPORAL POWER.—Dr. Newman's views of the importance of the temporal power of the Pope, as expressed in the sermon which he delivered on Sunday morning, at the Oratory Church, Edgbaston, appear to fall considerably short of those entertained by Dr. Manning and the Irish bishops. Whilst maintaining with all the earnestness of the extremest advocates of the temporal power the inalienable right of the Papacy to the States with which it has been from time to time endowed, under Providence, by the princes of Christendom, and denouncing in terms as unmeasured as those of Dr. Manning himself the sacrilegious robbers who would despoil the Church of territories which have been her undisputed possession for ages, Dr. Newman is not prepared, looking to the fact that there were Popes in the early ages of Christianity who possessed no temporal power, to assert that the maintenance of that power now is absolutely indispensable to the life and functions of the Church, or that Providence may not, by some compensating principle, obviate the consequences of any loss of temporalities with which it may be pleased to visit the Church. At the same time, Dr. Newman does not believe that the threatened severance of the temporal sovereignty from the Popedom as a permanency will be permitted, and, humanly speaking, it would be so great an evil for the Church that all true Catholics must join in praying God to avert it.

THE ENGLISH CATHOLICS AND THE POPE.—In all the Roman Catholic churches in London on Sunday there were solemn services, including prayers especially referring to the present position of the Pope. In all the churches there were also sermons, which were explanatory of the reasons for the special prayers. Archbishop Manning preached at Moorfields Church, where a very large congregation assembled, taking for his text the words, "Let every soul be subject to the higher powers." The archbishop pointed out, after some introductory remarks, the several reasons which existed for the sustainment of the temporal power of the Pope. He traced that

power from the earliest times down to the present. He pointed out the steps by which the temporal power had grown up, and how, when it had been interrupted, it afterwards obtained fresh strength. He said that it was a duty to be obedient to lawful authority, and that it was inconsistent in those who defended loyalty at home to be doing all in their power to foment rebellion against the Pope. The archbishop then entered into the more religious view of the subject, and concluded the sermon by earnestly calling on the congregation to join together in prayer for the Holy Father. The psalm Miserere and the Litany were sung after the high mass.

Apprenticeship Society.—The half-yearly meeting and election of the "Society for Assisting to Apprentice the Children of Dissenting Ministers of Evangelical Sentiments," was held at 18, South-street, Finsbury, on Tuesday morning, Sept. 25. The Rev. E. Mannering occupied the chair. The poll opened at eleven, and closed at one o'clock, when the eight candidates at the head of the list were declared duly elected to the benefits of the institution. Letters were read from some of those who had received grants, which showed the important service rendered by the society to ministers in starting their children in life, in a manner which they could not otherwise effect. The business of the day concluded with a cordial vote of thanks to the chairman, who had, in former years, served the society most efficiently as its honorary secretary, and who still evinced a lively interest in its welfare. Thanks were accorded to the gentlemen who had assisted in conducting the election.

Popish Ritualism, and Muscular Christianity.—Mr. Hunt, the incumbent of the church at Northmoor-green, where those disgraceful scenes took place at the communion, has just written a letter to the *Guardian*, of which the following is the concluding paragraph:—"The simple fact of the matter is that the villagers have a most unaccountable and barbarous dislike to strangers. This, and this alone, impelled them to drive out of the village at the end of their eelspears, and amidst the discharge of pistols, a most amiable young lady who lately came among them to act as schoolmistress; this, and this alone, was the cause of their emptying all the sweepings of their cowsheds upon the devoted head of dear Father Ouseley last Sunday week. I shall go in and out among them with the most perfect security. The new schoolmaster, who will arrive at the beginning of November, will of course have to fight his way like all the rest of us; but I have been fortunate enough to engage one who stands six feet one inch and a quarter in his stockings, and has a remarkably fine muscular development in his arm. Things look hopeful."

The Case of the Rev. W. C. Smith.—The case of the Rev. Walter C. Smith, of the Free Tron Church, Glasgow, came up for further hearing before the Free Presbytery of Glasgow, on Wednesday. Mr. Smith made a long statement in answer to the questions which it was agreed to put to him at last meeting, viz.,—First, "Do the Ten Commandments, as given from Sinai, and summed up in the ten great precepts of perfect love to God and brotherly love to man, contain a revelation of the law of God binding upon Christians, and one that is comprehensive of all moral duty?" And, second, "Are the Scriptures of the Old Testament (with the requisite allowance for what is stated in the Confession as to ceremonial and judicial statutes) still authoritative in themselves for the establishment of doctrine and the inculcation of moral duty, irrespective of any fresh sanction or enforcement of them in the New Testament Scriptures?" A motion was made by Principal Fairbairn, which seemed to carry the approval of a large section of the court, to the effect that Mr. Smith's answers had brought him into such substantial accord with the standards of the Church, that it was unnecessary for the Presbytery to take any further proceedings; but at the close of a lengthened sederunt, Mr. Smith having declined to give a categorical reply in the affirmative to the questions, separate from the explanations he had given, the motion was withdrawn, and a motion proposed by Dr. Forbes, and seconded by Dr. Gibson, "that the answers were unsatisfactory," was unanimously adopted. A committee was appointed to consider what further steps may be necessary in the case.

Lord Shaftesbury on Bishop Colenso.—Lord Shaftesbury presided at a meeting of the Bible Society, held at the Free-trade Hall, Manchester, on Tuesday night, and delivered a speech in which he denounced the "arrogance, infidelity, and impiety," of modern criticism. "Notwithstanding," he said, "the great and ostentatious learning, the power of criticism, the logical faculty, the Hebrew, the Greek, and the Syriac, he believed that a large proportion of the persons possessing such acquirements were utterly ignorant of the Holy Scriptures. Let them remember what a remarkable fact had been brought to their knowledge within the last few days. A certain bishop whom everybody had heard of, and who, he was rejoiced to hear, had left the country—he did not know that the people of Natal would be rejoiced that he was gone to them—that bishop boldly asserted that there was no authority in Scripture for the worship of our Lord Jesus Christ, and that it was a dogma of modern invention. Was it possible that any man who had read the Holy Scriptures, who had read any one part of the Bible or the New Testament, should not see that not only by direct assertion, but by universal inference, our Lord was to be worshipped as God? Had he altogether forgotten that that was the declaration made by the Consul Pliny to the Emperor Trajan as one of the actions of the Christians—that they met morning and evening to worship Christ as God? Was it possible that he should have overlooked that passage in the Acts in which, in his last moments, the pro-martyr Stephen called upon Christ, 'Lord Jesus, receive my spirit'? With what face could the man have made that declaration? Was it ignorance, or was it wilful suppression? In either case it was perfectly intolerable for a man in his position to make such an assertion. Let it be a warning to them to receive with the utmost care and circumspection any theological statements that were made by the members of that school, and above all let it be their solemn resolution that, imitating the proto-martyr, and the true and pious of all time down to the present moment, they would call day and night, and every hour of their existence, upon the name of Christ."

"Ecce Homo."—Professor Lorimer, of the Presbyterian Church, delivered the opening address on Tuesday night at the Theological College of the Presbyterian Church in England in Guildford-street, Russell-square. His subject was, "The Teaching of Christ on the Evidences of Christianity," and in the concluding part of his lecture he dwelt at some length upon "Ecce Homo." No doubt, he said, the book was a very puzzling one, and there were many things in it which, on a cursory and superficial view, might naturally enough lead the reader to suppose that it was intended, or at least adapted, to serve the cause of rationalism rather than the interests of the Christian faith. Still, the author was the best authority on the point of his own design, and in the fourth edition he distinctly states that he aimed to show that the Christ of the Gospels is not mythical, by showing that the character those biographies pourtray is in all its large features strikingly consistent, and at the same time so peculiar as to be altogether beyond the reach of invention, both by individual genius, and still more by what is called "the consciousness of the age." Now, when it is remembered that the mythical theory of Christ is the theory of Strauss and Renan, and the favourite speculation of all the most influential infidelity and rationalism of the age, it must in fairness be admitted that this book cannot be intended, or even fitted, to serve the cause of the infidel or the rationalist, whatever may be thought of the manner in which it is sought to counterwork that cause, and to promote the interests of Christian truth. Upon the conclusion of the lecture, the Rev. William Ballantyne, convener, said that the learned professor had laid them all under great obligations by the high discourse he had delivered on a theme which might be considered one of capital importance. Mr. Robertson said he did not believe much that had been said, and he took the liberty of differing from the learned professor entirely on "Ecce Homo." He had come in contact with those who had read the book when in manuscript, and it was their opinion as well as his own that the book was never intended to serve the purpose of Christian truth. It was not the intention of the author to recover sceptics, but to oppose orthodoxy. It was an untrue book, and he wondered that the excellent professor had spoken of it as he had. Dr. James Hamilton delivered a chateristic address of great beauty upon the safety of Christianity in England, keeping, however, silence in regard to the book in question.

The Bishop of Durham on Heresy, &c.—The Bishop of Durham has begun his visitation. His charge seems mainly intended to show that he has not changed his opinions since, three years ago, he condemned the periodical press as sceptical and anti-Christian. "It is now three years ago," says Dr. Baring, "since I replied to an address from the clergymen in the archdeaconry of Lindisfarne, expressing it as their opinion that the course adopted in regard to Bishop Colenso was too lenient, and urging further measures against him. I then stated my opinions on the subject. I pointed out that it was not only against his writings we had to guard, for a widespread spirit of disbelief was to be found in the writings of the present day. In saying this I had no desire to cover Bishop Colenso. I can think of no influence more dangerous to Christianity than that of a man holding so high a position in the Church, and yet endeavouring to undermine and destroy the faith which he had pledged himself by the most solemn vows to defend. In my answer to the address from the clergymen I pointed out that they did not seem to discern the real and increasing magnitude of this moral pestilence. Bishop Colenso was one of a body of writers who had availed themselves of the opportunities afforded for indoctrinating every class of society with their views. This letter of mine to the clergymen met with the censure of one of the London journals. It was stated not to be founded on facts, but the past three years have proved that such a charge was groundless. What appeared too evident three years ago is now openly held, and no one would now be disposed to deny that the plenary inspiration of the Bible has been called in question." The duty of the clergy in these days of infidelity and rationalism, the bishop says, is to exercise vigilance, to banish away all error and strange doctrines contrary to the Word of God. "It requires much gentleness, wisdom, and courage to withstand the contemptuous sneer of the self-sufficient and conceited, remembering the apostolic injunction to stand fast in the faith, and acquit yourselves like men. However justly and lovingly you may deal with individual sceptics, there must be no compromise nor surrender of those truths which are needful to the soul's salvation. The catholic faith must not only be held by you, but set forth unhesitatingly. We have no fear that the light of Divine truth can ever be extinguished, but our fear is that we should not be counted worthy to hold forth that saving light." Dr. Baring declines to argue with the ritualists. With them he has a short and easy method. The question (he said) had been most fully discussed, and he would not enter into the discussion whether the ritualists' interpretation of the rubric was right or wrong. Clergymen must be contented to submit in these as in other Church matters to constituted authority, and that authority was the bishop of the diocese.

Religious Intelligence.

NEW CONGREGATIONAL CHURCHES.

JUNCTION-ROAD, UPPER HOLLOWAY.

The memorial stone of this new place of worship was laid on Thursday last by Samuel Morley, Esq. The building is intended to assist in supplying the spiritual wants of the large and increasing population of Upper Holloway around the Junction-road, which connects North London with Kentish-town and the West-end of London. The site has a frontage in the Junction-road, and is entirely detached. A road is being made all round the ground, and the new church will eventually form the centre of a crescent. It is being constructed from the designs of Mr. W. F. Poulton, of Reading, and will be in the decorated style of Gothic architecture, with the necessary adaptations for the purposes of congregational worship. Accommodation will, for the present, be provided for about 700 persons; and provision has been made for the erection of galleries, whenever necessary, by which some 250 extra sittings will be obtained. The basement will afford ample space for a large and lofty Sunday-school, a lecture-room, class-rooms, &c. There will be a small transept on either side of the building. It is also intended to erect, at some future time, a tower and spire at the south-west angle of the building. The total cost of the new church, including the purchase of the freehold, is estimated at 7,400*l*., but it is only intended for the present to proceed with such portion of the work as is required. The contract has been taken by Mr. Sawyer, of Dulwich, for 4,716*l*. Considerable progress has already been made with the foundations and walls, and it is expected that the building will be opened for Divine worship in the summer of next year.

The ceremony took place at twelve o'clock. The weather being favourable, there was a large concourse of people, who filled the capacious platform which had been erected for the occasion, and occupied every available spot from which a view could be obtained. The proceedings commenced by singing, after which some selected passages of Scripture were read by the pastor, the Rev. William Roberts; and the Rev. Mark Wilks, of Holloway Congregational Church, offered a fervent dedication prayer. The memorial-stone, under which was placed a bottle containing some newspapers, and a circular respecting the new building, was then duly laid by Mr. Morley with the skill of a practised hand—the customary silver trowel being at his own desire dispensed with.

Mr. Morley, standing beside the stone, then proceeded briefly to address the assembly. After adverting to the significance of the act he had just performed, he went on to refer to the spirit in which such work—the erection of Nonconformist places of worship—was carried on, and to the freedom of thought among Congregationalists in contradistinction to free thinking. He believed in the voluntary association of those who thought alike, and said that he had lately heard one of the dignitaries of the Church remark that he knew of no body of evangelical Christians who, while utterly abjuring creeds, had so uniform a belief as the Congregational body. Though they ought to interest themselves in the politics of the country, their power lay most in spiritual influence. He went on to say:—

The fact that at least 800,000 more sittings would be required in London if half the population wished to attend a place of worship, will dispose of the objection that we are interfering with other religious bodies. We regard all those who are in different ways seeking to promote the same end as fellow-workers, but at the same time we have our own principles to maintain, our own places of worship to support, and our own organisations to strengthen. (Hear, hear.) I am thankful to say that Congregationalism is spreading, and that church-members are being added everywhere. Would that we were more alive than we are to our responsibilities. (Hear, hear.) I trust that this building will be completed without accident; that the workmen may become interested in religion while they are putting together these materials; that in due time the contractors may hand the building over to those who are to occupy it, and that from it as a centre will go forth many influences to benefit the neighbourhood. I believe that the work has been undertaken in a proper spirit, and that in proportion as the workers look for the blessing of God, they will be powerful in their efforts for the common good. (Cheers.)

Another hymn having been sung,

The Rev. Dr. Vaughan then stood forward to deliver an address. He said—

There are many beautiful countries in the world—countries where the distant mountain peaks are covered with eternal snows, where waters flow down every ravine, often through scenes of the wildest beauty and sternest grandeur, while in the broad and sunny vales below the soil is fertile, every flower blooms in richest colours, and the fruits ripen most lusciously. Man has but to put his implements to the earth, and it responds

with an abundant fruitfulness to his touch. When one looks upon or imagines such regions, it is but natural to say that it must be good to dwell there; but of all the lands on God's earth, say I, give me that land to dwell in where churches and chapels grow—(cheers)—where edifices like that which is to be reared on this spot grow up as the result of the spontaneous and pervading religious feeling of the people. (Hear, hear.) This is a sight which involves a great deal more than people generally suspect. Some of these edifices may be of a very humble description—may be called Bethels, Bethesdas, Ebenezers, or Zoars—or may be dedicated to the name of saint or angel—I care not, so that they come from the religious thought and feeling of the community, and are its natural result. (Cheers.) It has been the disgrace of Protestantism that it has had so little of this. When Protestantism over the great surface of Europe cast off the priestly tyranny of Rome, it accepted in its place the Erastian tyranny of the State, and as the consequence of this, in places of churches and chapels growing up as the result of the spiritual feeling of the people, they had everywhere to make their appearance as by a sort of hothouse process through the influence of the State. You will find over those countries, if you traverse them, in all parts of Europe a great many churches, but the greater part have been handed down to them from Catholic times, and those built since have been erected for the greater part by the sort of influence to which I have referred—the State commanding, not the people *willing*, the thing to be done. Now there is a mighty difference between these two things. In this country we have been gradually working our way out of the condition to which I refer. I can remember the time, indeed, when men could present themselves at the bar of the House of Commons and ask for two millions of money to build new churches, and the House of Commons gave them the money. I have lived long enough to look at that as a chapter of the past, and it is something to be able to say that. (Hear, hear.) Since that time our Church of England friends have learned better. They have covered the land with edifices for the worship of God, and God speed them in doing so out of their own free will. When the work is done in that way, who has a right to interfere with them? Who does not cede to them the full liberty he claims for himself? Who does not rejoice at the thought that it is in their heart to do the thing they do? But who taught them all this? Where did they find the schoolmaster to turn them to this new habit of thing? (Hear, hear.) You know very well. (Cheers.) The people whom they affected to despise! The people whose religious action was not to be recognised as existing at all! They who were disposed to look upon all that was not done by their own communion as not done by anybody, have been taught by English Nonconformists the great lessons they have learned. They ought to be a little more grateful than they are; but if they are not grateful for our teaching we are thankful for their success. (Cheers.) It must be carefully remembered that there was more freewill offering, more real willinghood in the Church of Rome before the Reformation than there was in the Protestant Church of Europe afterwards; and there is more freewill offering now, more voluntaryism, in the Church of Rome over the continent of Europe than there is in the Protestant churches there. We are an exception to this—a happy exception—but it is the honour of our country to be taking the lead in this onward movement. (Hear, hear.) I was never honoured but once in being allowed to converse with a king, and that is now some twenty-five years ago. It was his then Majesty of Prussia, and I had occasion to mention to his Majesty that there were numerous bodies of voluntary churches existing in this country. I spoke of Presbyterians, Independents, and Baptists. "Well," said he, "how many churches of these denominations have you in London and its neighbourhood?" "I should say, your Majesty," I replied, "about three hundred at least." "Three hundred churches, and all built and sustained by yourselves!" "Yes, your Majesty; not all grand churches, with steeples and towers, but still edifices, some of them large and costly, and all built and sustained by our voluntary contributions." Then I had to mention our Methodist brethren, who are more potent than any one of us, taken alone, in the same direction; and his Majesty was astonished. Nothing like this he very well knew existed in the Protestant section of Prussia or on the continent generally. It resulted in his appointing a deputation to come to England, and to traverse England and Scotland—to become perfectly familiar with our ecclesiastical statistics, and to make their report to him accordingly. It is in this way that we poor Congregationalists in England—we Nonconformists altogether—had to begin the education of Europe and of Christendom. I believe that this is a work God has put into our hands. He has honoured us by permitting us to see these great regenerating principles, and we are responsible to Him for holding them very fast, proclaiming them very loudly, and causing them to be diffused to the utmost possible extent. What are we as a people? If the nations of the Continent want a canal or a railroad, or an hospital, they must go to the Government and put themselves in the attitude of petitioners; but do you and I ever think of doing so? We should think our English manhood was dishonoured by it. We can rear our own hospitals and construct our own railroads. This principle of self-help—this principle to owe no man anything that I can get for myself—lies at the root of our English manhood and that is the principle which is laid on that stone. When a nation has this principle of self-help pervading it everywhere, how very natural that by-and-bye it should come to say, if we can help ourselves in everything else, is it not high time we should help ourselves in religion? That will come—by what process I cannot tell; but when it has come, and is established as a great fact in English history, men to be born will look back and gratefully remember those who toiled and bore the heat and burden of the day. (Cheers.) And now, my dear friends, do not suppose that our being Nonconformists is a mere fancy or whim. Our Nonconformity is a matter of the gravest religious principle. We believe that Christ's kingdom is a spiritual kingdom—that a Christian church should be a body of Christians; and in order that the will of Christ in relation to what His church ought to be should be carried out we feel bound in loyalty to Him to take care that no worldly power shall come into this church to mar and destroy its spiritual character. If you allow a community at large to be consulted about the religious questions—the vote of that community at large determining what your church shall be in form and discipline—the church will be just as worldly as the community. A worldly community cannot do otherwise than give you a worldly church. If you have a spiritual community then you need not trouble about an established church, for the church will be established in the hearts of the people. We must, therefore, for the honour of Christ, protest against allowing worldly policy to determine the order and usage of Christ's kingdom. It is no mere whim or fancy, therefore, but one of the gravest religious duties, that makes us what we are as English Nonconformists. (Hear, hear.) What are we doing to-day? I have said I like a country where churches and chapels grow—(Hear, hear)—are not made by State enactments, but grow out of the heart of our people. And why? That stone will tell you in part. It is reared, we are told, for the worship of Almighty God. That is a sublime thing! Here is a neighbourhood where persons are gathering together, and it is felt there is need of a place of worship. Here are a number of people who are resolved to have a sanctuary in which God shall be worshipped. It is a protest against atheism. It is a belief that God not only is, but that He hears and answers prayer—a God not afar off, but nigh at hand—a God that rules in the world that He has made, and is influenced in the government of this world by the supplications that are sent to Him. There are some men who would have you suppose it is not so—that the universe is a vast machine where everything is given up to the iron hand of law. I know there are laws, but I know that laws are very flexible things. I know that man can make them bend in a thousand ways according to his pleasure. He can take hold of laws, and turn them to his purposes in a thousand ways, giving sail to the ship and steam to the engine and telegrams to the ocean. All the secrets and forces and mysteries and laws of nature he can divert, master, control, and make them do his will? And am I to be told that God cannot control these things in answer to prayer? What!—my mind can do much with these laws, but that His mind can do nothing? Oh, the imbecile conceit of this wise generation! Anything more absurd, more irrational, than these sages of physical science are broaching upon this subject cannot be imagined. We erect this place, believing this of God, that the hairs of our head are numbered by Him; and we believe beyond this that He has revealed Himself through Christ. We are not merely believers in God, but in Christ, that He has through Him answered questions that could not otherwise have been answered for us. We believe in the evangelical truth that Christ came into the world to teach. Here I am, a man—what sort of a being is it possible I shall become? What sort of a being would it be good I should become? That my intellect might be pure intelligence—that my heart might be pure goodness—that my experience might be pure happiness—can I hope ever to be that, or must I despair of ever being that? If I have not a Bible and Christ I must despair, but with a Bible and Christ I can believe it all, hope for it all; and this stone is laid to testify to this, and fire will consume this structure and carry it away, I trust, whenever a doctrine shall be preached in it adverse to this conception of the plan of redemption. (Hear hear.) We must have a Gospel that shall go thus down to the roots of man's need, or we have no Gospel at all. And this building is erected for the purpose of making this grand remedy known for the wants of man. Cheers.) Then again we do this as Protestants, aye, there is a great deal in that. We are told in these days that we are all to go back to Rome. Are we? Come back Naseby and Marston Moor first, say I. (Cheers.) I will never go back thither as long as it is possible to keep out of it, and I am quite sure that is your feeling. (Hear, hear.) We do not want a system of priestism that will put man between the conscience of the poor sinner and God—that will constrain the poor trembling inquirer after religious peace to look upon a priestly man as having all the terrors of hell and all the blessedness of heaven in his hand to dispose or to withhold. Oh, that terrible arrogance, that fearful imposture! God only knows the misery it has sent into human spirits over the world's surface, and the delusions it has fostered. I have no parley with that thing. (Cheers.) Wherever it is professed, there is a matter to which I must be antagonistic, and to which I would have this place to be in all its teaching antagonistic. You are your own priest. You have but one High Priest, the great one up there! All that pertains to religion is a matter between your own conscience and your God. Go to Him though Christ. Tell Him all. Cast yourself upon Him for it all, and smile at the terrors of the priest. (Hear, hear.) Protestantism has done that for you if it has not done all we could have wished. (Cheers.) Finally, we are here, as you have heard, as Congregational Nonconformists. I do not mean to say much on that subject. There may be some one here who will inquire, "What do you mean by Congregational or Independent?" Well, I think the word, "Congregational" has not a direct meaning about it, but the word "Independent"—what does that mean? It does not mean independent of God. It does not mean, in a broad sense, independent of man. It means that the church and congregation in this place of worship shall be independent of all interference and control on the part of people outside. Whether they be civil or ecclesiastical functionaries they are not to have any right of influence and control relative to the congregation and church that shall be organised in this place. But just as this church and congregation must thus be secure against influence and control from others, it is also debarred from all influence and control relative to other bodies. If you look at these two ideas, you will see that this Congregationalism—this Independency—is about the most harmless thing in the world. Left to itself it can injure nobody. The utmost it can be at liberty to attempt is to reason and persuade; and if reason and persuasion do not effect the object it can go no further. But if you attack it, it may be a very awkward customer. (Laughter.) The very fact that it means nothing but what is equal and just towards others is felt to justify indignation when others would invade its territory. The maxim that is embodied in our policy is "Live, and let live"; "Do unto others as ye would that others should do unto you"; and when a community, trained to such principles, can be brought to live them out, a noble lesson is held forth to the land in which we live. (Hear, hear.) These are some of my thoughts about the work we have met to perform, and I trust you will excuse the rough form in which I have been obliged to cast them. (Applause.)

The Doxology was then sung, and Dr. VAUGHAN having pronounced the benediction, the proceedings terminated.

THE DINNER.

A large portion of the company then adjourned to the temporary chapel, where a cold collation had been provided. The room had been elaborately decorated with garlands and mottoes by the ladies of the congregation, and presented a very tasteful appearance. About 200 persons sat down to dinner. The chair was occupied by the Rev. William Roberts, and amongst the guests present were W. T. M. Torrens, Esq., M.P., Samuel Morley, Esq., the Revs. Dr. Vaughan, J. C. Harrison, E. White, B.A., Mark Wilks, J. Fleming, J. S. Wardlaw, M.A., F. Tucker, B.A., A. Hannay, Luke Wiseman, B. Dale, M.A. (Halifax), J. C. Hine (Sydenham), S. Manning, J. E. Tunmer, R. H. Smith, J. Nunn; Messrs. W. H. Michael, E. Dawson, F. Ehrenzeller, J. Clarke, T. C. Turberville, J. Long, H. M. Burt, &c.

The CHAIRMAN having proposed the usual loyal toasts, which were duly honoured, and a verse of the National Anthem having been sung,

The SECRETARY stated that letters had been received from various ministers and gentlemen expressing regret at their inability to be present, including Mr. Aldeman Lusk, M.P., J. R. Mills, Esq., M.P., the Revs. H. Allon, Dr. Raleigh, J. Viney, J. H. Godwin, J. Corbin, T. Jones, J. Pulsford, S. McAll, T. Lynch, and Messrs. Joshua Wilson, J. Crane, John Morley, C. E. Mudie, J. Collins, &c., several of them containing congratulations on the prospects of the new enterprise and on the settlement of the Rev. W. Roberts in Holloway. A letter was read from the Rev. Samuel Martin, who expressed his great satisfaction that Mr. Roberts had accepted the invitation of the Junction-road Church, and his confidence that he would devote himself entirely to preach and teach all that he accounted the truth, and do, in his life as in his ministry, the will of the Divine Father.

The CHAIRMAN then gave, "The British Houses of Parliament, and Mr. Torrens, M.P., for Finsbury."

Mr. TORRENS, in responding, said there was a gentleman sitting near him (Mr. Morley) who ought in every respect to have been associated with the toast, who had lately sat in the House of Commons and shortly would again—(cheers)—and who had endeared himself by a life of faithful service to the friends of truth. He only regretted that he occupied for the moment the position which would have been so much better filled by that gentleman. If a reform was wanted by the House of Commons, and he was one of those who thought so—one direction which that reform ought to take was an increase in the House of the number of men like the liberal benefactor of the Church in connection with which they had met together that day. He (Mr. Torrens) had listened with great pleasure and instruction to the able address of Dr. Vaughan. Amongst other things the Doctor had observed that laws were flexible things, but unfortunately laws were not always so flexible as people desired—(a laugh)—and the law of the constitution which kept the greater number of seats in Parliament for gentlemen whom the people did not wish to honour would be all the better for a little more elasticity. (Hear, hear.) With regard to the ecclesiastical legislation of the past session very little progress had been made. It might, indeed, almost be said to have been a wasted session—Parliament had done some things which it ought not to have done, and had left undone some things which it ought to have done. The time had come, however, when the subject must be viewed in a different temper by the different sections of the community. As a Churchman he unhesitatingly held this principle—the equality of creeds in the eye of the law as the only sure foundation of national happiness. (Cheers.) Where any other rule or practice prevailed, a Government might be strong, but it never could be safe or stable, and until the time arrived when every church professing to follow honestly and truly the teachings of Christianity was equally respected by the law they could not hope for religious or social peace in England. To that point they were tending—(Hear, hear)—slowly and hesitatingly he confessed, but still tending; and he for one considered it the great duty of every Christian sect to practise the virtue, not of toleration—toleration was an impudent word—but of mutual respect and honour—to acknowledge the good done to the community by other sects and denominations well as by itself. (Hear, hear.) He did not require to be told that there were 800,000 persons without sittings in London; if there were only 800 the same principle would apply, for there would still be work enough for all the denominations to do. He cordially reciprocated the generous manner in which Dr. Vaughan had recognised the voluntary building of churches in connection with the Establishment, and he hoped the time would never come when the representatives of the borough of Finsbury would deem it other than an honour and duty to join as he had done that day in the ceremony of laying the foundation-stone of a place for Congregational worship. He hoped the church would soon be built, and that he would be permitted at the opening to join with them in the worship of God within its walls. (Cheers.)

The CHAIRMAN said that their good friend Mr. Morley would not permit him to propose his health, or a vote of thanks to him, and he must therefore leave it to the meeting to testify indirectly the estimation in which they held that gentleman

(Cheers and laughter.) He would invite Mr. Morley to address the meeting.

Mr. Morley, who was received with cheers, said he cordially thanked Mr. Roberts for his kind evasion of the prohibition which he (Mr. Morley) had thought proper to offer against any vote of thanks. He was not conscious of doing more than his duty, and if he was permitted to do any good, he felt abundantly rewarded. He congratulated the congregation upon the step they had just taken. He thoroughly believed in Congregational principles, understanding them to be a protest against the interference by the civil power with purely religious questions. Absolute mischief was done when it was attempted to spread religion among the people by the money of the State. The work was often done in such cases by men who had no spiritual motive, but who looked upon religion as a sort of moral police-force. He heartily concurred with the Liberation Society, believing that the attempts of earnest and enlightened men to bring a great political truth to bear on the interests of religion would be eminently useful. He was glad that in one respect the efforts of that society had recently been successful. He alluded to the passing of the Oaths Bill. Religion was not to be promoted by oaths and declarations. When in the House of Commons, he had listened with great respect to the utterances of one of the most conscientious and earnest men there—Mr. Newdegate—who seemed to be completely possessed with the notion that the purity of religion was to be preserved by multiplying oaths and making them stringent. He (Mr. Morley) believed such things to be mischievous—traps for men's consciences—things which men would unscrupulously take when they had a motive, but which were not required in the case of good men. The sooner they were swept away the better. Congregational churches appealed to men's consciences and reason. In coming into a new neighbourhood, they had no power or social position, and exceedingly little of what the world called attractiveness, but they could exhibit the power of a holy life and the earnest advocacy of their principles. He believed that there were more Nonconformists from conviction than there were members of the Established Church, but the great mass of the people belonged really to no denomination. He repudiated the charge that Dissenters were moved by hostility to the Church, and he thought it very shortsighted for the Church to fight for the little sum—about 8,000*l.* a-year—wrung from Dissenters in the shape of Church-rates. Instead of doing this, the Church should try and solve that question which Dissenters were asking, namely, how it was that, with her enormous revenues, there should be millions of people in this country still outside all religious effort? In the debate on Church-rates, had it not been for the unexpected turn given to it by Mr. Gladstone's proposition, he was prepared with, and should have submitted to the House, a list of the churches in Lambeth with the number of sittings actually unoccupied on the Sabbath. Many of the buildings were actually not one quarter filled, though they were situated in dense neighbourhoods. If there was to be an Established Church, surely it ought to be doing something to bring the people under religious influences. Congregationalists had an important work to do, and he was thankful to Dr. Vaughan for directing attention to it. They were prone to rest too exclusively upon the pulpit. Church-members sat quietly in their pews enjoying the sermons, and they thought too often that when they had given their scanty pew-rent to the minister they had done their part. The style in which pew-rents were doled out was often the meanest possible. He knew for a fact that numbers of ministers went up into the pulpit week by week with their hearts torn with anxiety how to feed their children. Alas that the church should be content with this state of things! If the ministry were to become efficient and powerful, ministers must be freed from daily pecuniary anxieties. But the church was too frequently content to rest satisfied with the agency of the pulpit, badly supported as it was, and to give herself no further trouble. They were now, however, beginning to awake to the principle that the churches must be centres of organisation, and that every church-member must be made to feel that he has something to do. Everyone admitted to the inner circle, as it were, of the church, ought to feel that henceforth they had to live upon a different principle, and to endeavour to lead others to that truth which had been a blessing to them. He had every confidence that his friend Mr. Roberts would try and teach this to his people. He congratulated the new church as having secured him as their minister, and he charged them to give him their kindly, earnest co-operation. (Applause.)

Mr. W. H. Michael, of Highgate (formerly of Swansea), briefly proposed a vote of thanks to Dr. Vaughan for his valuable services that day. He was glad to find the clergy of the Establishment conforming to many of the good usages of their Nonconforming brethren, and he trusted that in time the distinction between the two would be done away. Dr. Vaughan had passed a sweeping censure upon natural philosophers, but an expression used by one of the foremost philosophers of the day, the president of the British Association, not inaptly described a characteristic of the Congregational body. Continuity in faith and in zealous labours, might fairly be inscribed upon their banners; and the building of such edifices as had been that day commenced would tend to promote that continuity. (Hear, hear.)

Dr. Vaughan, in responding, observed that independency in church government was not opposed to association and co-operation in the work of the church. A Wesleyan brother once observed to him, "I see what you want; you want connexionalism." He (Dr. Vaughan) replied, "Yes, we want connexionalism, but not your connexionalism." ("Hear," and laughter.) They did not avail themselves of the principle to the extent to which they might with perfect consistency. With reference to the natural philosophers, there were some who were among the most devout and Christian men living. He was once speaking to Professor Owen about the beautiful combinations in physical nature, and the professor replied that five minutes' conversation with a ploughman filled him with more wonder than did all the physical universe. There was intelligence to apprehend—speech, thought, feeling—an etherial, celestial machinery and law to which the mere material was very common-place. The great mistake of natural philosophers was in believing that they knew the universe when they knew matter. They might just as well say they knew man when they knew his body without his soul. He was glad of the opportunity of meeting them on that occasion. He had often preached in that room, and had found it pleasant to stand on the platform and talk about such things as he deemed they might be the better for considering. It was also very pleasant to be at that ceremony, but after all they could not remember too clearly that Free Churchism or anything else was just sounding brass and tinkling cymbal without God's truth and a devout mind. Congregationalism was noble only as it was allied with the pure and elevating power of the Gospel, that Gospel which, meeting man as he was, would not leave him until it had put him abreast with angels and seraphims. This generation had run wild about fiction, but where was the fiction so grand and animating as the Gospel. The mission of Congregationalism was threefold—to work for God and for humanity—to prevent as much mischief as possible, social and spiritual, and to stimulate other bodies to work likewise. In their history it would be found that they had prevented no little mischief, and had also stimulated others to noble efforts. There were times, when looking at their feeble village stations, he was almost tempted to think they were doing nothing, but when he looked at their history in the threefold light he had named he took heart again. He honoured and loved every country clergyman who did the work of God conscientiously, but it unfortunately happened that the men who were put into the position of country clergymen were put there by virtue of their connection with great families, and not by reason of their qualifications of zeal and piety, and when they settled down in the villages many of them lived lives anything but apostolic. Congregational Nonconformity would have to contend against overwhelming difficulties in villages so long as the union of Church and State continued; but at any rate the towns and cities of the land were open to them, and if they were true to themselves they would not cease to wield a powerful influence for good in the way he had described. (Applause.)

The Rev. Edward White proposed "Prosperity to the new church." He said:—There was one infinite Being whose wishes were immediately followed by results. They were far from standing in the same position, and were compelled to wish for many things they were unable to perform. But in proportion as they lived near to God, He would give them power to wish wisely and to perform what they wished. Prosperity to the new church was the earnest wish of the pastor, of the church-members, of the ministerial brethren present and absent. One of the best methods of accomplishing their desire was to possess a clearly defined notion of their meaning. By prosperity they did not intend what some persons would consider prosperity, namely, that the building should soon be filled with very fine people. For of that description of people the neighbourhood would afford but a scanty supply, and, generally speaking, a large number of very wealthy and splendid persons, unless uncommonly endowed with grace, were at best but dangerous friends to Nonconformist churches, especially at their foundation. The neighbourhood is filled with a population which is to be reached only by realities, by hard work, and by a steadfast abhorrence of shams. In the true sense of the word the desire of "prosperity" included the wish for persons, indeed, of all ranks, but they must be of the right quality. Quality was more to be considered than quantity in such enterprises. One earnest, truth-spreading, ardent soul was worth a whole legion of mere ornamental seatholders. They had already the nucleus of such a gathering. Heartily do we all desire that their numbers may be multiplied. Let it be felt through the neighbourhood that this new temple was the abode of Jesus Christ, the Divine Working Man, and not merely of abstract Christianity, and that He brought a truth exactly suited to the reason, a love fitted to the affection, a goodness appealing to the moral nature, and an authority to which the will may wisely submit, and the result must be "prosperity." Then from the new building would go forth a supernatural influence which could not fail to impress this newly-forming neighbourhood, and to operate as a creative centre of life and organisation among people of all conditions. But we must appear as saviours of the poor, making known a real and joyful Gospel to those who are of a few days and full of trouble.

The Rev. Mark Wilks (of Holloway Congregational Church) said he had been much struck with the number of working men present at the morning service. It was an admirable opportunity for an exposition of their principles, and Dr. Vaughan had nobly availed himself of it. He heartily welcomed Mr. Roberts to the neighbourhood as a brother minister. He had known him for many years, and esteemed him very highly in love for his works' sake. He also congratulated the church on having gathered together so good a congregation, and having advanced so favourably in their work. Hitherto they had had great prosperity. The blessing of God had rested upon them, and he had no doubt the good wishes expressed by Mr. White would be realised in time to come. Let them remember that they were not gathered together for their own mere spiritual enjoyment and the culture of their own minds—they were there as witnesses for the truth, and as benefactors to their fellow men. (Cheers.)

Mr. F. Ehrenzeller, the treasurer, read a list of contributions received during the day, amounting in all to about 180*l.*

The Rev. Bryan Dale, of Halifax, said he could not deny himself the pleasure of uttering a few words, especially as it had been his happiness to live on terms of close brotherly friendship with Mr. Roberts at Halifax, in which town they were both ministers. When he settled at Halifax some three years ago, Mr. Roberts gave him a most hearty reception, and in their subsequent intercourse he had ever found him a courteous gentleman, a faithful friend, and a scholarly student of God's Word. They had gained much by Mr. Roberts' settlement among them, but Halifax had lost much from the same cause, and since his removal to London the most gratifying expressions of regard towards him had been uttered by members of all denominations. Mr. Roberts' position at Halifax had been a prominent one, and his influence had been so wisely used, that no root of jealousy had sprung up between any of the churches, but ministers and churches all lived in the most cordial union and friendship with one another. It had been the will of Providence that Mr. Roberts should bear heavy domestic troubles while at Halifax, and during that period he (Mr. Dale) had been in daily communion with him, and had had opportunities of knowing him well. He sincerely hoped and prayed that God's blessing would rest upon him in his new relationship, and would crown all his labours with success. (Cheers.)

The Rev. J. C. Harrison, in proposing the health of Mr. Roberts, said that it had been his great pleasure to know him at Southampton, and also to know something of the work which he had done there. He had gone to a church when in a depressed state, and had been eminently successful in his labours there, and when he left he was followed by the bitter regrets of his flock and the sincere respect of all his townsmen. He (Mr. Harrison) had little doubt but he would prove a most valuable pastor to the new church. There was much in the circumstances of Mr. Roberts' settlement there which reminded him of his own settlement at Camden Town. He went to a small church of forty members upwards of twenty years ago, and though they had a chapel, that chapel was soon afterwards burnt down, and they had to build a new one. He was at first sustained by a very small church and congregation; but he knew no position so much to be desired as that of being planted down in a new neighbourhood to commence a church, and so to arrange and order all things, that it might become a a thoroughly well-ordered and permanent institution. He had great faith that Mr. Roberts would do the work well, and that the church would prosper, but in order that this might be the case, his people must be a working people and must co-operate with him. In his (Mr. Harrison's) case, the enthusiasm of the people sustained him. High and low, rich and poor, felt that they had but one interest, and the result was that a spirit of prayer and of work went abroad among them, and had abode with them ever since. There would be strong marks of individuality in everything done by his friend, but at the same time he would pardon him for saying that in a very miscellaneous congregation such as would be sure to be drawn together in a new church, they had need to present the very elements of the Gospel of Christ, not indeed in commonplace language, but with the greatest plainness, and to reiterate them with the utmost frequency. Many who entered new places of worship were ignorant of the first elements of the Gospel. The presentation of the simple truths of the Gospel in a manner likely to strike the mind and heart, was essential to the building up of a large church and the real evangelisation of a promiscuous population. From the precision with which Mr. Roberts was always able to say exactly what he wanted, there was no doubt as to his capacity to do this. His Christian character was unblemished, his generosity well known, and he believed that with God's blessing he would be the means of building up a large and prosperous church. (Cheers.)

The Rev. F. Tucker, of Camden-road Chapel, expressed his sincere pleasure upon being present at that interesting service, and in the name of the Baptist brethren, cordially welcomed Mr. Roberts to the neighbourhood.

The Rev. W. Roberts said he felt he must return thanks for all the good and generous things that had been said of him and to him that day. He owed much affection to Mr. Harrison, whose friendship he had been privileged to enjoy for several years. He most heartily reciprocated the fraternal feeling of his dear friend Mr. Dale, with whom he had lived in terms of almost daily intercourse in Halifax; and of Mr. Wilks, who had been his near neighbour in Hampshire, and was now to be a nearer neighbour in London. Especial thanks were also due from him to Mr. Morley, who, at great personal inconvenience, had come to perform the interesting ceremony of laying the memorial stone. With regard to the sympathy and union between different churches to

which reference had been made, it had always been his happiness to live on brotherly terms with the ministers of all denominations, and he was quite sure from all that he had heard that the same good fortune was in store for him in Holloway as had befallen him elsewhere in this respect. He left Halifax for conscientious, and, as he thought, adequate reasons, and from the moment he left he made up his mind that he would not seek an introduction to any church, but would commit himself to the guidance of One who had never failed him; and he believed that the providence of God had directed him there. With regard to the matter of preaching, to which his friend Mr. Harrison had referred, he should consider it dishonest in him to accept the ministry over a congregation commonly called orthodox if he did not thoroughly sympathise with the doctrines they held. But while he was orthodox from personal conviction, he was not accustomed to "swear by any master." His only guide would be the Bible, and he would fully and fearlessly say whatever he believed God said. When he preached he believed he delivered the message of God; if he did not believe this he could not enter the pulpit at all. And looking for, and depending on, Divine guidance in his ministrations of the truth, they would readily understand the sanctity that attached to the exercises of the pulpit in his mind, and the impossibility of his ever accepting any other inspiration in his declaration of the truth than that of God's Spirit in connection with the study of the Word of God. He, too, had set his heart upon seeing many working men amongst them. He should most earnestly deprecate the filling of their church with the wealthy and the influential only. Refinement and culture were good things, and no one enjoyed them more than he did; but in the church the rich and poor met together, and the Lord was maker of them all. The Apostle Peter told them in one of his Epistles to "honour all men," and then, in identical phraseology, to "honour the king." He was prepared, as their minister, to give kingly honour to all men, as indeed God had made all men kings, in giving them "dominion over the works of His hands." At the same time, it must be borne in mind that while in the church the rich were not to be exalted above the poor, neither were the poor to be exalted above the rich. He (Mr. Roberts) could testify of his own knowledge that there were some amongst the wealthiest in the land, who lived a simply and as humbly before God and amongst their fellow-men as any poor man could live. Finally, he would use no finesse or artifice to gain their confidence or affection. He would devote himself in sincere and affectionate earnestness to their service; and if God caused His face to shine upon them (as he thoroughly believed He would) they would both have abundant cause to rejoice that they had been permitted to put their hands to the work. (Applause.)

The Rev. S. Manning, in the name of the congregation, thanked the neighbouring ministers for the interest they had manifested in the prosperity of the young church.

The Rev. J. E. Tunmer proposed a vote of thanks to the ladies and Mr. Barnard for their services in connection with the decoration of the room, which having been duly acknowledged, the proceedings terminated.

ROMAN-ROAD, OLD FORD, NORTH BOW.

The memorial-stone of the above church was laid on Tuesday, the 2nd October, by R. Culling Hanbury, Esq., M.P., amid circumstances of considerable interest. Amongst the ministers present were the Revs. E. Schnadhorst, F.R.S.L., A. G. Forbes, J. Davies, Walthamstow, W. Tyler, Reuben Seddon, J. H. Blake, E. Price, and T. E. Stallybrass, B.A. A large portion of the church is already erected, the architect being Mr. Rowland Plumbe, M.R.I.B.A., of Tokenhouse-yard, E.C. The cost, including ground and all other expenses, will be over 3,000*l*. The proceedings of the day attracted a goodly number of the pastor's friends to bid him God-speed. After a hymn had been sung and prayer offered by the Rev. T. E. Stallybrass, the Rev. E. Schnadhorst, the pastor, made a short statement of the origin and progress of the church. He detailed the various steps by which, since 1858, it became evident that a new chapel was necessary. For nearly nine years he had laboured without a salary among a united people, and under his ministry the church had steadily increased. The Chapel-building Society had given 250*l*., and granted a loan of 250*l*., repayable without interest. Samuel Morley, Esq., had promised 500*l*., and the congregation had raised 300*l*., and J. R. Mills, Esq., M.P., had sent a cheque for 50*l*. The large sum, however, of over 1,650*l*. still remained to be raised, the responsibility of which remained entirely and solely upon the pastor. He earnestly hoped that Christian friends generally would generously render assistance, especially when it was borne in mind that the religious accommodation of the district was very inadequate. The architect, Mr. Plumbe, then exhibited his drawings to Mr. Hanbury, which when that gentleman had inspected, the stone was duly lowered into its place, and, standing upon it, Mr. Hanbury made the following speech:—

This is not the first time that I have had the pleasure of taking part in evangelistic efforts in East London. On many occasions I have been delighted to render what assistance I could to those bearing the heat and burden of the day amidst the dense population of this end of the metropolis. The work sometimes affects the temporal well being, and sometimes it has to do with man's higher and spiritual interests. The last time I was in this part of London I was to lay the foundation-stone of a dispensary for supplying medicine and restoring health to bodies. On the present occasion, however, we are founding a building to dispense a higher good. It is very encouraging to find on all sides a desire to provide increased church and chapel accommodation for an increasing population. The population does not stand still, nor must we. Even if the provision made were equal to present needs, which is seldom the case, further needs are constantly arising. This chapel is an illustration of the truth. When it was commenced it was on a small scale, but the population continued to increase, and you have determined to keep pace with it. Hence the rise of this elegant but appropriate building, in which for coming generations the worship of the living and true God may be carried on. Unfortunately our desires and the necessities of the case are not always attainable for want of means, or rather, shall we say, for want of will. There are plenty of means, if all would give as God has blessed and prospered them. (Cheers.) I am glad to hear of the liberal help which has been given in this cause, and of the zeal and liberality of your unpaid minister, who thus devotes himself to your best welfare. I shall be glad to hear that you are rallying round him, and that as brick after brick is added to the building, you are placing the price of these bricks in his hands. (Cheers.) My simple object in taking part in the foundation of a church or chapel is not on ecclesiastical grounds, whether Established or Nonconformist, but that the Gospel may be more extensively made known. (Cheers.)

Mr. Hanbury was presented with a silver trowel for the masonic part of the ceremony.

The Rev. John Davies, of Walthamstow, then offered a dedicatory prayer of great pathos and earnestness, and the Rev. W. Tyler delivered a most appropriate address, after which purses were laid on the stone, and 30*l*. 17*s*. 6*d*. was thus collected. The concluding prayer was offered by the Rev. Reuben Seddon.

In the evening a tea and public meeting was held in Saxon-road schoolroom, kindly lent for the occasion by the Rev. R. Parnell. B.A., the incumbent of Old Ford, which was crowded in every part, and addresses were delivered by neighbouring ministers, which were of a very spirited and encouraging character.

WEDNESBURY.

The new Independent chapel in this most prosperous town was opened for Divine worship on Tuesday, Oct. 2nd. It has been erected and most successfully completed by Mr. Charles Kent, of Evesham-road, London. It is constructed of corrugated iron, and is adapted and arranged in accordance with the Gothic style of architecture; it has a spire measuring about ninety feet from the ground, and its whole exterior is painted in a dark stone colour. The inside of the chapel is large and very commodious—it will hold about 600 persons on the ground floor, and so excellent are its acoustic properties that every seatholder can hear most distinctly an ordinary voice; the roof and sides and ends are lined with grooved and ingrained match boarding, and this being stained and varnished with the seats makes the building look very beautiful. At one end is a platform for the minister, and a very handsome stained window representing Scriptural subjects; on each side in a line with the aisles is a vestry for the minister and the deacons; at the other end over the chief entrance is the organ gallery, and further accommodation for 100 people. The work has been done thoroughly and well, and to the entire satisfaction of the minister and committee. In connection with the opening services, the Rev. A. M. Brown, LL.D., preached to large and delighted congregations, and when soliciting contributions to remove the debt, the preacher referred to the great and evident success which had attended the exertions of the pastor (the Rev. John Onley), mentioning that whilst for eleven years the possibility of erecting a new chapel had not been seen by his predecessors, Mr. Onley had by perseverance and talent succeeded in raising a house for God that would be an ornament to the town and the denomination at large. The collections at the close of the day amounted to fifty-five guineas.

Conference on Christian Work.—On Thursday night a large number of Christian workers assembled at the Mission Hall, Borough-road, under the presidency of the Rev. R. Berry, of York-road Chapel. Mr. G. M. Murphy acted as secretary to the conference, and read a short paper on the necessities of the neighbourhoods between Vauxhall and London bridges, bounded on the south by the Elephant and Castle. Upwards of twenty persons took part in the discussion which followed, and at a late hour it was resolved to adjourn till October 16, a sub-committee meanwhile passing resolutions for submission to the adjourned meeting. A devotional service succeeded, and closed the business of the evening.

Holmfirth.—The recognition of the Rev. J. Colville, minister of the Independent chapel at Lane, in Holmfirth, took place on Wednesday afternoon, in the presence of a large concourse of persons. The Rev. Professor Scott, LL.B., of the Lancashire Independent College, delivered the introductory discourse; the Rev. J. Cameron, of Hopton, asked the usual questions; the Rev. John Kelly, of Liverpool, offered the ordination prayer; and the Rev. Professor Newth, of the Lancashire Independent College, delivered the charge to the minister, which was listened to by all present with profound attention. After the ordination a public tea and meeting were held, which was presided over by the Rev. J. Colville. Upwards of 260 persons, including a fair sprinkling of ladies, partook of the refreshing cup. Addresses were subsequently delivered by the two deacons, Mr. Thomas Wimpenny and Mr. Wm. McNish, and the Revs. J. Burrows, J. Williams, J. Cameron, Messrs. J. Hixon, J. Woodhead, J. Woodcock, S. Coldwell, and S. Wimpenny. The usual votes of thanks were accorded to the speakers, the ladies, and the chairman, and the proceedings terminated with singing and prayer.

Shrewsbury.—The Tabernacle.—On Saturday and Sunday, September 29th and 30th, recognition services were held in connection with the settlement of the Rev. J. Davies, late of Sirhowy, Monmouthshire, as pastor of the church and congregation worshipping in the Tabernacle. The attendance on each day was large. On Saturday evening two able sermons were delivered by the Revs. S. Edwards, Machynlleth, and W. Ambrose, of Portmadoc. The former based his remarks on 2 Cor. iii. 2, 3, and the latter on Romans xii. 2. On Sunday morning the same minister also delivered two discourses, which were listened to with the greatest interest. At two o'clock in the afternoon the recognition took place. The Rev. J. Jones, of Smethcote, represented the church, and stated the reasons which induced the church to give an invitation to the newly-elected pastor. Letters of recommendation were read from the church at Sirhowy and the Association of Monmouthshire, testifying warmly to the ability and usefulness of the Rev. J. Davies. Mr. Davies in return stated briefly the circumstances which induced him to accept the pastorate. The Rev. S. Edwards afterwards spoke of the difficulties of a Welsh minister in an English town. An able and impressive charge was then given by the Rev. W. Ambrose, to the church and pastor, founded on Judges viii. 21, "For as the man is, so is his strength." At six o'clock the same day, the Revs. S. Edwards and W. Ambrose delivered two sermons to a very large audience. Collections were made towards the debt of the chapel. The above church is in a very flourishing state, the congregation rapidly increasing and the Sunday-school well attended.

Ipswich. — Presentation to the Rev. James Webb.—The pastorate of the Rev. James Webb, at Stoke-green Chapel, having come to an end, a valedictory meeting was held at the chapel on Wednesday evening. A tea had been provided, and a public meeting followed in the chapel, over which Mr. S. H. Cowell presided. Most of the other Nonconformist ministers of the town, and the Rev. C. Elven, Bury St. Edmunds, were present. The chairman, in the name of the church and congregation, presented to Mr. Webb a purse containing seventy guineas, and an elegant silver waiter, bearing the following:—"Presented to the Rev. James Webb by the attached members of the church and congregation meeting at Stoke-green Chapel, on his resigning the pastorate office which he had held nearly twenty-four years.—Oct. 3rd, 1866." Mr. Webb made an affecting reply, regretting that physical exhaustion compelled him to abstain from regular ministerial work, but he hoped repose would tend to his restoration. The severance of ties which had lasted for nearly a quarter of a century could not be otherwise than painful. He accepted the testimonial, and heartily thanked them for it; and when away from them he should not forget their past kindness. Mr. Webb spoke of the past twenty-four years, both locally, denominationally, and nationally; he alluded to the changes in other churches of Ipswich; and he hoped that his successor might be more successful in his labours than he (Mr. Webb) had been. Mr. Lacey, the Revs. T. M. Morris, C. Elven, E. Jones, J. Raven, and J. Gay also addressed the meeting. Mr. Morris said it had been his lot to live in Ipswich during one-third of the period in which Mr. Webb had laboured here, and he had been largely thrown together with him, and had always had reason to regard him with deep respect on account of his sterling integrity and transparent truthfulness. He spoke out his mind with the utmost freedom, and was ever ready to give to others the same liberty. Ministers had been accustomed to look upon him as their prime mover, and he knew not upon whom Mr. Webb's mantle would fall in that particular. He trusted that Mr. Webb, whose debility had obliged him to retire from so large and important a pastorate, would, after enjoying repose, find a sphere in which he could labour in health and usefulness. Mr. Webb preached farewell sermons to his congregation on Sunday.

Welsh Intelligence.—St. Paul's Church, Bangor, a Wesleyan place of worship, was reopened on Sunday, the 30th of September, at this place. The building was originally raised at the expense of E. Evans, Esq., and the same gentleman defrayed the cost of rebuilding and adorning the edifice. The Rev. J. Evans (Liverpool), and the Rev. S. Davies, chairman of the district, conducted the services on the occasion of the reopening. The Rev. D. Rowlands, B.A., Llanbrynmair, Montgomeryshire, has signified to the deacons of his church his intention of relinquishing his charge at the latter place in November next, in order to accept the charge of the English Independent Church at Welshpool, in the same county. The churches of Bontneuydd, and Saron, near Carnarvon, have invited Mr. D. Davies, of Brecon College, to become their pastor; and Mr. D. M. Lewis, of the Bala Independent College, has accepted a call from the Independent churches of Pentraeth and Talwru, Anglesea.

It is rumoured that the Liberals and Nonconformists of Carmarthen are about to establish a newspaper on the plan of a joint-stock company.

Great Northern Hospital, Caledonian-road, Islington, N.—Number of patients for the week ending Oct. 6th, 1866, 932, of which 319 were new cases.

Postscript.

Wednesday, Oct. 10, 1866.

AUTUMNAL MEETING OF THE CONGREGATIONAL UNION.

The autumnal session of the Congregational Union of England and Wales, commenced at Sheffield on Monday under the presidency of the Rev. Newman Hall, LL.B. For the subjoined report we are indebted to the courtesy of the proprietors of the *Sheffield Independent*, our own account not having reached us in time for publication. On Monday evening, as an appropriate commencement, a devotional meeting was held in Queen-street Chapel, which was crowded. Portions of Scripture were read, and prayer was offered by the Rev. Messrs. Roberts and W. Herbert, after which

The Rev. Baldwin Brown, A.M., delivered a powerful address on God's ordained ministers. He quoted the words of St. Peter, "That holy men of God spake as they were moved by the Holy Ghost." This would give the key-note of the remarks, and this it was which they all prayed for for their ministers. He believed Nonconformity was amongst the oldest and most sacred institutions of the world, and Nonconformists had been selected by God for his chiefest and highest work Their line began in Melchisedek—is was an illustrious one, and it was to their honour to be permitted to continue it. The Church of God was itself a grander house than any structure that man could build for it, and its ordering and perpetuating was something which necessitated the intervention of God Himself. This was the object for which Nonconformists will have to send forth as God's witnesses. One of the most vital questions of the day was whether God might call His own ministers, who they are, and whether they, moved by Him, might claim an audience? After adverting to various features of his subject, Mr. Brown said that in the ancient Church we have the development of this Divine order of choosing men. There was nothing special in the authority on which the apostles acted. They allowed others to assume their name, which would be incredible if they had been founding a new order, and in all their writings there is not a hint of a claim of power in virtue of that exclusive order. Paul himself, chief of their college, was an irregular apostle, just as the prophets were irregular to the priesthood. He insists (Gal. i.) that he was an apostle apart from man. He, like Moses, was called to his office without any sign, but simply on the ground of qualification and his experience of Christ's love. The power he had to work for Christ and gain souls were his credentials. He had to establish his claim to the apostleship in the teeth of suspicion and denial, and he compelled the admission of it by the power of Christ in him—so far was he out of their line. He earnestly contended that he owed nothing to the most august names, and protested against connecting it with any. And no Christ-called minister of the truth can give a better or higher account of his commission and authority than this, "Necessity is laid on me; yea, woe is me if I preach not the Gospel." God calls, and the recognition of that call in the consciences of those addressed constitute a full authority. A deep unbelief of the power of God to move the consciences of men lies at the root of this contention for a priestly order and human authority. There is a spirit abroad now which has no belief in the order which will grow out of freedom, because there is no belief in the free Spirit as the God of order. If there be no Holy Spirit in the world able to make Himself felt in the human conscience, constraining the Christian man to speak, and authenticating his right to speak in the consciences of his hearers, then the human order and authority have room to come in. In conclusion, he said—Give me an order that has a Divine order in it—a ministry whose work and triumph demonstrate its authority! May the line of prophets live!—may the order of the priests perish! The scorned unlicensed and disorderly ministry, compared with that which is vaunted of as licensed, is infinitely more efficient. Our force and crowning glory is loyalty to the living Saviour by the power of the Holy Ghost.

The first of the business meetings of this Union was held yesterday morning, at ten o'clock, in Mount Zion Chapel. In addition to the ministers and delegates, there were present many townspeople and visitors from other towns, anxious to hear the presidential address, which is always an elaborate effusion. After the devotional services.

The Rev. Newman Hall, LL.B., read a selection of Scriptures pertinent to the object of the meeting, and bearing on the nature of the ministerial office, its sanction, its functions, the sources of its strength and hope, and the signs and fruits of its efficient discharge. He then began his discourse by transferring his audience in thought to the summit of the Alps, and giving a graphic description of the surroundings and the scenery, suggesting to his mind the various forms of power as best known to mankind. There was the power of nature, as seen in the grinding and grooving avalanche leaving its impress on the granite rock, in the torrent scooping out for itself a path through which to pour itself into the plain, &c. The power of science achieving a pathway through the eternal snows or tunnelling through the solid rock, and linking two worlds by a submarine wire. The power of philosophy in deciphering the mechanism of the heavens and calculating the most difficult problems of nature. The power of party to move to its lowest depths the human heart, &c. But of all these powers, that of truth, of goodness, of love, was the grandest; and the most wonderful instance of this the world ever witnessed was in our Lord Jesus Christ, in His teaching, His conduct, His sufferings, and death, and the truth founded on and growing out of these. By an easy and natural transition, he then referred to the power of the Congregational Union as the aggregate of churches by whom Christ was glorified and His kingdom promoted in the world. Power of all kinds was valuable, and in religion as truly so as elsewhere. It was noble to have and use power to do good; it was Christ-like and God-like; and all believed that our peculiar organisation was specially calculated to benefit society. To not instruct in weakness would be wickedness, for not only is it a withholding of good from others, but a positive disobedience to the Divine will commanding us to be strong in the Lord. We are therefore desirous to possess and wield power, not for ambition's sake, but as a means to a noble end—to do good, to elevate, benefit, to lift to heaven those around us. We want the power of the Alpine peaks to stand unmoved amid the hurricane and unchanged by the rush of years, the power of the avalanche to force its way through opposing obstacles, the power of the torrent to secure for itself a channel and a medium through which to diffuse itself through a country, pouring down as it flows a thousand beauties and blessings. But power is connected in its development with certain laws, and in some of its forms in machinery skilfully adapted to its nature. And spiritual power was proved by experience, and which again was sanctioned by Scripture, to be connected with certain human adaptations. It would not do, therefore, to despise organisation under cover of dependence on the Holy Spirit. The Spirit used organisations, and in these assemblies all power was attributed to Him, and looked for from Him. It was one of the objects of these reunions to seek the augmentation of the spiritual power of the body, of individual churches, and of each ministry, by mutual counsel, the reading of papers which have been carefully prepared, and by other modes. One question, therefore, which seemed the most important of all others at such times, was this:—Can our organisations be made more perfect, in kind, adaptation, and in working? Having thus opened his theme, the speaker entered into an elaborate, wide-reaching—we might almost say microscopic—survey of the whole field of the Christian ministry—whether exercised by the separate ministers or by the Church, through all its members. The topics were so varied, and were so minutely elaborated, that it would be impossible to do justice to it in any report, and, therefore, we avoid the injustice of making the attempt. It must be read in full to be appreciated, and that would require the whole paper or a volume. It must suffice to state that it took up everything that can well be conceived of as going to constitute moral power, and suggested whether present customs, forms, modes of action, &c., might not be improved; whether denominational principles might not be more honestly and fearlessly tested in practice; whether the outlying masses might not be better reached and won; in brief, whether the machinery might not be in more perfect order, capable of universal adaptation, and thus made to secure a more certain and blessed effect. Mr. Hall expressed himself in hints, suggestions, and inquiries, which in some cases, perhaps, had an effect similar to Ithuriel's spear. After thus pointing out by implications the weaknesses or inactivity of certain parts of the machinery, he noticed an objection lying *in limine*, and which if valid would render all this power of machinery utterly futile, since without the living power, the power of God, no instrumentality, no labour of the minister and church, would be of the least avail. The objection was this, that the presence and promise of God were restricted to a certain order of men episcopally ordained by men who, in succession of the Apostles themselves, were vested with authority to confer the Holy Ghost, and without whom there was no Holy Ghost for men. This pretension was shown in its relations to sacramental efficacy, and in its logical tendencies, as instanced in the book, "The Church and the World," the "Tracts for the Times," and the deliverances of the Bishop of Oxford. The quotations cited in substantiation of the representation given of the daring High Church theory were unequivocal, leaving no doubt that if true, our only hope lay in abjuring all our principles and ways, and humbly suing for admission into the mother church. Mr. Hall then went on to argue in the several particulars that the Bible yielded no support to ritualism and sacramentalism, and that the boast of their adherents was as empty in fact as it was in principle, and that the clerical or Divine presence to other assemblies was in contradiction of the blessed realisations of Divine worship amongst Nonconformists and the glorious triumphs of the dying. The address, which, for the sake of time, was greatly abbreviated by Mr. Hall, was listened to with an attention which its great excellence demanded, and repeatedly called forth applause. The peroration was an affecting appeal to God for power from on high to rest upon all His ministers and their work in the Lord, and that the business of this assembly might result in the Divine glory.

At the conclusion of the address, the President descended from the pulpit, and took the chair at the head of the table on the platform.

VOTE OF THANKS TO THE PRESIDENT.

The Rev. C. Clemance, B.A., of Nottingham, then rose, for the purpose of moving a vote of thanks to the President for the address which he had delivered. The rev. gentleman spoke in high terms of the address, which he wished, alluding to the recent British Association meeting at Nottingham, had been delivered there instead of Sheffield. They could not but feel that on the one hand there was an influential class of men rising up who were in effect saying to them, as ministers, You are not the men to preach the Gospel; and on the other hand there was a flood of rationalism, naturalism, Deism, materialism, atheism, and rationalism coming upon them, and it was being declared by some professed leaders of the science of the day that there was no Gospel for them to preach. He urged that they as ministers must keep abreast of the greatest thinkers of the day, if they were not to lose their hold of the intelligent and cultured of their congregations. They had been told that they were in danger of losing those who were the most cultivated amongst their hearers, and he apprehended that the truest way to keep them was to keep ahead of them in intelligence and culture, both in the direction of philosophy, science, and literature, as well as in regard to theological doctrine and ecclesiastical polity. (Hear, hear.) The resolution was as follows:—

That the cordial thanks of this assembly are hereby presented to the Rev. Newman Hall for his address now delivered, and that he be requested to place it at the disposal of the committee for publication with the minutes of the session; and remembering the promptitude and kindness with which he undertook the office of chairman of the Congregational Union at a short notice, arising from the failure of the health of the previously elected chairman, this assembly tenders to him its most affectionate acknowledgment for his valuable services, and prays that the Divine blessing may largely succeed all his endeavours to promote the glory of God in the salvation of man and the edification of the Church of Christ.

The Rev. C. Dukes, M.A., of London, seconded the resolution. He doubted, however, how far it was desirable to publish the address for indiscriminate circulation. It might be said to be the accusations of Newman Hall against the body to which he belonged. ("No, no," and cheers.) Well, that was his opinion. He hoped it would be put into the hands of ministers and deacons, and others, but if it got into the hands of the *Saturday Review* and some of the quarterlies, great mischief might ensue. The remarks of Mr. Dukes elicited loud cries of dissent, which he adroitly answered, and he concluded by remarking that, notwithstanding his criticism, he cordially seconded the resolution.

The President briefly returned thanks.

The delegates from the Congregational Union of Ireland (the Rev. John White, Belfast), and from the Congregational Union of Scotland (the Rev. H. Batchelor and the Rev. N. Whyte), were then introduced and welcomed.

A resolution appointing a committee of reference in relation to the business of the assembly was submitted. Some conversation took place on this subject, as to its working, &c. The committee was appointed.

At this stage of the proceedings prayer was offered by the Rev. Enoch Mellor, M.A., of Liverpool, in relation to the sanitary and religious condition of the country.

THE MEMORIAL HALL.

The Rev. J. Corbin read a paper on "The Memorial Hall." The project for building a Congregational Hall had been floated in the denomination for some half-century, and the speaker referred to the steps previously taken on this subject, with their results. He then gave some particulars of the project now on foot, which is to erect a hall for the purposes of the Congregational body, on a site obtained near the Thames Embankment. The Union had almost, but not entirely, given its sanction to the steps already taken. 39,594*l.* in subscriptions had already been announced, and since then some 1,500*l.* had come in. These sums had been contributed by 600 persons, out of 1,900 churches. 8,530*l.* had to be added to this sum as the price to be given by a railway company for other premises, so that altogether some 50,000*l.* was available. The paper went on to lament that a more general support of the movement had not been given, and to exhort Congregationalists to give it their help. It would be an appropriate thing if on the 20th June, 1867, three hundred years after the first martyr to Congregationalism was committed to prison, the first stone of the Memorial Hall could be laid.

The Rev. Dr. Raleigh—(cheers)—moved a resolution to the effect that the committee cherished the hope that the noble generosity manifested by the few would have induced the friends of the measure generally, and the churches throughout the country in particular, to make a prompt and vigorous effort to furnish the means by which the erection might immediately be proceeded with; and seeing that nothing now prevents the immediate commencement of the undertaking but sufficient means to build it—but as it is not intended to incur the responsibility involved until the necessary amount is secured or promised—the assembly would appeal with great earnestness to those churches which have not yet contributed to the funds, and all who feel interested in the measure to render without delay such assistance as may be in their power.

Samuel Morley, Esq., who was received with much cheering, seconded the motion. Both speakers urged that, although a large sum of money was required, yet the advantages to be received amply compensated for the great cost. They hoped there would be no difficulty in raising the remainder of the money, and that the dishonour of not carrying out that about which so much had been said would not attach to the denomination. Some discussion took place, and in the end the resolution was carried.

"THE YEAR-BOOK."—ANIMATED DISCUSSION.

Considerable interest was manifested in the next subject which came on for discussion, it being pretty generally understood that an attempt would be made from a certain quarter to introduce statements as to a case which has excited much feeling in this neighbourhood. A pamphlet by the Rev. Brewin Grant, on the case of the late Rev. Isaac Vaughan, of Rotherham, had been lavishly circulated among the ministers and delegates. It is not necessary that we should refer to that case, the facts of which are more than sufficiently familiar to all persons connected with the denomination, further than to explain that Mr. Vaughan found it necessary to retire from the pastorate of the Masbro' Independent chapel, a number of his congregation leaving with him and establishing a new chapel in the town. In the last edition of the "Congregational Year-book," an annual publication which contains a large amount of denominational intelligence, together with a list of the ministers belonging to the body, the Rev. Isaac Vaughan's name was omitted. On the official programme for this day's proceedings was a resolution to be proposed on the "Year-book," and circulars had been distributed containing an amendment that the members were led to suppose would be made on that motion. It was well understood that this amendment emanated from the Rev. Brewin Grant, and the chapel was perhaps more crowded than at any other part of the morning, in expectation of the attack Mr. Grant was understood to be about to make, but, as will be seen from the report below, the assembly from the first showed the utmost determination to prevent this personal matter being gone into, and the discussion ended by an exhibition which was strikingly out of place in an assembly of Christian men, and which brought down on the committor's head the most scathing rebuke from the chairman, which was warmly endorsed by the meeting. The amendment referred to was as follows:—

That the omission of the name of the late Rev. Isaac Vaughan from the list of "accredited ministers" in the last "Congregational Year-book," without any notice or trial, or any intimation to Mr. Vaughan before or after the omission, was an injustice and grief to Mr. Vaughan; is a threatening

danger to every Congregational minister; is a violation of our principles, and should be disavowed by this meeting to save the denomination from disgrace.

The Rev. JOSEPH PARKER, D.D., who on rising was very warmly welcomed, said, though the resolution which he had to move referred to a particular department of the Year Book generally, he could not forego this opportunity of most warmly acknowledging the ability and patience, and the conscientious care, with which the editor discharged his heavy responsibility. (Hear, hear.) He was sure that Mr. Ashton's was no easy and no enviable task. Thousands of eyes followed him in his editorial labours, and probably if other editors were as jealously watched, it might be better for the interests of literature. ("Hear, hear," and laughter.) He, therefore, thought it right to say that he regarded the "Congregational Year Book" as one of the most able and useful publications of their own or any denomination—(Hear, hear)—and he believed that sentiment would be endorsed by all who had had an opportunity of acquainting themselves with its scope and object. (Hear, hear.) The resolution which he had to move was—

That the pastors, deacons, and delegates now assembled most respectfully request the committee of the Union to consider whether any alteration should be made in the terms upon which the names of ministers are inserted or omitted from the "Congregational Year Book," and to report upon the same at the annual meeting in May next.

Dr. Parker spoke at some length of the conditions on which names should be inserted in the list. Turning from insertion to removal, the case assumed a very grave aspect, for omission or removal from the list amounted to ministerial deposition. It was in fact a species of deposition, and being fraught with the gravest consequences to individual ministers and even to churches, he thought the time had come when the subject should be candidly and fully expounded. (Cheers.) He was sure that Mr. Ashton or any single member of the Union would shrink from the responsibility of omitting the humblest and obscurest name from the list of accredited Independent ministers. But the responsibility must fall somewhere. In all human organisations events arose which called for the introduction of discipline, and what he should like to see in the present instance would be this—a clear declaration of the persons upon whom this tremendous responsibility involved. (Cheers.) He was sure that there was not an officer of the Union present who was not anxious to do all in his power to protect and serve the interests of every individual minister. He personally had no cause of complaint whatsoever, and he did not know that there were any cases which now required particular scrutiny and investigation. Therefore, this was the time when a full and candid discussion might properly take place. (Cheers.)

The Rev. Dr. G. SMITH said he had much pleasure in seconding the resolution. He was not about to make a speech in reference to the motion, but he was desirous of stating a few facts. A correspondence had taken place between Dr. Parker, himself, and other gentlemen, as to the removal of the name of a minister from the list, and it was in consequence of that correspondence that Dr. Parker made known to him the terms of the resolution which he had just proposed. The resolution appeared to be a very reasonable and proper one, and he told Dr. Parker, on his own behalf, that he cheerfully accepted it. He afterwards placed it before the committee, and they also accepted it, and requested him to second it for the purpose of telling the assembly that they had very cheerfully and readily accepted it. Without meaning to make any kind of opposition to the motion, he would say that the work to which it referred was a delicate and a difficult one. No person who knew his friend Mr. Ashton could for one moment think that from any pique or prejudice—(loud cheers)—he would be a party to the removal of the name of any minister from the list. (Renewed cheers.) He was always dependent on local intelligence, and that local intelligence ought to be held responsible, and not the Union.

The Rev. Dr. FALDING—(cheers)—said he rose partly to support the resolution, and partly to offer an explanation, which he knew would be expected from him, and which he most cheerfully gave to the assembly. He agreed with the resolution entirely, and he was personally grateful to Dr. Parker and Dr. Smith for the terms in which he was moved and seconded. It was of the utmost importance that they should have a clearer definition of the terms, both of insertion and removal, of the names of their pastors from the denominational list. Dr. Smith had hinted at some papers and pamphlets which had been widely circulated for the purpose of introducing to the assembly one particular case. Now he desired not to refer to it—(cheers)—but he had the right to speak one single sentence in reference to it, and that was to say that the case had been brought before the public only through one channel, and that the other side of it had never been made public. (Hear, hear.) He was further bound to say that the deacons of the church and himself, who were involved in the matter, were prepared for the fullest and strictest inquiry into the case. (Cheers.) Dr. Smith had told the assembly that the responsibility of the removal of any name from the list of accredited ministers should rest, not on the editor of the "Year Book," but on local information. Now he scarcely was of the same opinion, as he thought that the editor or the general secretary ought to satisfy himself that he had got correct information, and that the information had been obtained from the right persons. (Hear, hear.) That involved a kind of divided authority, which was an abstract question with which they could not meddle. Now for the explanation and the part which——

The Rev. T. BINNEY: I think Dr. Parker showed very great judgment and wisdom in keeping to general principles, and not referring to a particular case. (Cheers.) At present we have no case before us. I think we should discuss this subject, and pass this resolution, without referring to any particular case. (Cheers.)

The Rev. Dr. FALDING: I am perfectly willing to retire this moment, on the assurance that this particular case will not be brought up. (Hear, hear.)

The Rev. T. BINNEY: Why, you are yourself bringing it up! (Laughter.)

The Rev. Dr. FALDING then said: I retire at once, but if this case is brought up I——

The Rev. B. GRANT: It will be sure to be brought up.

The Rev. Dr. FALDING: I will state to the chairman of the meeting the simple reason that I have for speaking now and bringing the matter up. The reason is because I believe the explanation which I have to offer will save the time of this meeting, and save the expression, perhaps, of a good deal of feeling—("No, no," and "Hear him,")—in fact, it may prevent—I hope it will prevent, if there be any brotherly trust and candour—the bringing forward of resolutions which I was not aware it was intended to propose. But I find they have been printed in the newspapers and on slips of paper which have been circulated here. I do not know whether the secretary has received notice—(loud cries of "Question, question," and "Go on")—I am in the hands of the meeting, and—(A voice: "Wait till the case comes up.") The remainder of Dr. Falding's sentence was lost in cries of "Vote, vote," and he resumed his seat.

The Rev. Dr. VAUGHAN, on coming forward, was very warmly received. He said he had not wished to speak on this subject, but he had that on his mind which he should like to communicate. He had been with them a good while; he very likely should not be with them much longer, but he was very anxious about this good ship, the Union. They began with small things, and expanded until they had become what they were, and although the regulations adopted at the outset were all very well for the time being, yet in the space of a generation a good deal had to be learned by experience. It must not be supposed that such difficulties as the present were unforeseen. He saw all this difficulty some time ago, and he wished to have appointed a special committee, consisting of some six or eight of their most faithful men, which should act continually with the secretaries in other matters besides this of the "Year Book." It might, for instance, have taken initiatory measures towards the selection of their chairman, and have taken from their secretaries the weight of responsibility which now rested upon them in preparing the programme of proceedings at these meetings. He (Dr. Vaughan) should therefore be sorry for the Union to think that the committee had been dragged into the consideration of the matter which this resolution related to. It was not so. He wished them to look charitably at these things, and if they thought any change expedient for ensuring what was good and right, whoever else might forsake them in such a course, he would not. (Hear, hear.) He did hope they would not attempt to go into the personal business that had been brought up. If it were gone into at all, it must be gone into altogether. There had been talk of injustice elsewhere, but what would be the injustice of coming to a conclusion without hearing all the evidence? The only thing would be to make some arrangement to have the case reconsidered and rejudged, but as to going into details there, it would be preposterous. (Loud cheers.)

The Rev. Brewin Grant's appearance on the platform was greeted with disapprobation, and cries of "Vote, vote."

The CHAIRMAN said any member of the Union had a right to speak. If Mr. Grant entered upon personal topics, he should of course take the opinion of the meeting as to whether it would be permitted. Until he did so he must be heard.

Mr. GRANT: The only reason why I get up is to give a little information, and I am sure I know as much of this case as the gentlemen who cry "Vote." I stand here to defend a dead friend. (Loud cries of "Question," and "Order," which prevented the speaker from proceeding.)

A DELEGATE rose to order. If Mr. Grant went into this matter at all, the whole question must be thoroughly sifted.

The Rev. JAMES PARSONS, of York—(loud cheers)—wished to speak on the point of order. He wished to offer to that very important meeting at that very important crisis the advice that the introduction of any particular case was now most inadvisable, and with all the weight he could possibly command he would entreat the brethren to arrive at once at that conclusion. He knew the greater part of the circumstances referred to, but he had so much desire to spare the feelings of living friends and all parties, that he could not but press that any reference to individual cases be omitted now. (Cheers.)

The Rev. R. ASHTON said the constitutional rule of the Union forbade its being made a court of appeal. (Cheers.)

The CHAIRMAN: It seems to me that this resolution, drawn up with reference to the mode in which some general operations are being carried on, has nothing to do with the introduction of any particular case, and I shall be disposed to rule, as chairman of the assembly, that the introduction of any particular case is not relevant to this discussion. I am disposed, in regard to one of the great fundamental rules of our Union, to object to the introduction, especially without warning, of any individual case, as if we were a court of appeal. But rather than to trust to my own judgment in the matter, I will ask the assembly to intimate its wish whether the case which has been alluded to shall be discussed. (Cheers.)

The Rev. BREWIN GRANT: Before you put that, let me explain what I want to do. (Cries of "No, no.")

The CHAIRMAN very decisively negatived Mr. Grant's request, and said: I will ask the assembly, Will you have, or will you have not, any individual case introduced in the discussion of the resolution? (Loud cries of "No, no.") Are there any who say "Yes"? (To this question a few persons replied in the affirmative.) Who say "No"? To this question there was an almost unanimous response, and the chairman, amidst loud applause, said, Then the "noes" have it. (Cheers and a few hisses.) The Rev. Brewin Grant then made a communication to the CHAIRMAN, who said: Mr. Grant says he is not about to introduce individual matter, but to speak to the general resolution.

The Rev. B. GRANT had said he was there to defend a dead friend. He meant he spoke of one who was dead, for whom he had great respect, whose position was concerned in that question. He was not there to defend him, though he loved and respected him as much as any man he knew. (Cries of "Question.") The resolution is, continued Mr. Grant, that the question of inserting names in or omitting them from the Year-book shall be referred to a committee. I want to know why this is done? That is all. You have introduced it on the ground of a case that you are all ashamed and afraid of going into. (Overwhelming cries of disapprobation.)

The CHAIRMAN, very emphatically: Such a remark is not worthy of notice. (This was endorsed by loud and protracted cheering from the entire meeting, in the midst of which Mr. Grant retired from the platform, saying in a tone which was only heard by those about him, "Then you should not notice it.")

The resolution was then about to be put to the meeting, when the Rev. Dr. TOMPKINS said: I wish to make one observation, and I should not satisfy my conscience unless I said it. I voted against the introduction of any personal matter, and I did so, not on the ground Mr. Grant has stated, but on this ground, that I think this would be one of the most unfit places in which the subject could be introduced. (Hear, hear.)

The resolution was then put and carried.

SUNDAY-SCHOOL HYMN-BOOK.

The Rev. R. ASHTON proposed, and the Rev. Dr. UNWIN seconded, the adoption of a report on the Sunday-school Hymn-book, prepared by a committee of the Union. The resolution also requested the committee to complete and publish the work as soon as convenient. Some discussion took place on this subject, in which Mr. Charles Reed, Dr. Hoppus, the Rev. Arthur Hall, and other ministers and delegates, took part. . . . An amendment to adjourn the discussion was lost, but in the end the resolution was modified into a request to the committee to issue a small preparatory edition, which should give an opportunity to all of examining it before a permanent edition was printed, which was not to be until after the next meeting in May.

The assembly then adjourned to this (Wednesday) morning.

TEMPERANCE.

A meeting of temperance ministers and delegates was held under the presidency of the Rev. Newman Hall, in reference to the temperance question. It was proposed and carried unanimously that a circular containing the names of the Congregational brethren who are total abstainers, and bringing the subject of total abstinence before the ministers of the body, be prepared and circulated under the direction of a committee, and that arrangements be made for holding, if possible, another conference of ministers in May next. Much gratification was expressed at the number of ministers who have returned themselves as abstainers, and at the increasing interest which seems to be felt in the subject amongst the brethren.

PUBLIC MEETING.

In the evening a meeting was held in the Nether Chapel on behalf of British missions. The meeting was addressed by Mr. H. O. Wills, who occupied the chair; the Rev. John White, of Belfast; the Rev. Dr. Campbell, of Bradford; the Rev. A. Hannay; and the Rev. J. Shedlock, M.A. The claims of British missions in England, Ireland, and the colonies were ably advocated.

LATEST FOREIGN NEWS.

The Mexican Legation in Paris, Oct. 9, has received the following telegram from the Emperor Maximilian:—"Chapultepec, Sept. 27.—You will inform our Legations of the excellent spirit which prevails among all classes in Mexico. The Ministry is definitively constituted. The best understanding exists with our allies. The Apizaco Railway is open."

The English Minister at Berne has, it seems, thought it right to make a complaint to the Swiss Government of some articles which have appeared in the *Lausanne Gazette*, containing calumnies on Queen Victoria.

The champions of "order" do not appear to be quite satisfied with the state of affairs in Poland. At Chelm, Bishop Kalinski, of the Greek Church, and most of his clergy, have been arrested and carried away by order of the Russian Government.

The Empress Charlotte is said to be much better. Her Majesty has been enabled to undertake the journey from Rome to Miramar, accompanied by the Count of Flanders.

Relative to the Russo-American telegraph, the following despatch has been received at St. Petersburg, dated Ochotsk, September 27:—"The construction of the Russo-American telegraph line is rapidly progressing. The line is being carried to Nicholajewsk simultaneously from the Russian and American sides. The erection of the telegraph poles is partly completed.

THE EXECUTION OF JEFFERY, THE ST. GILES'S MURDERER, took place at the Old Bailey yesterday morning. The culprit made a full confession of his guilt, and died apparently penitent. The crowd was, it seems, more orderly than usual, and this is attributed to the change of the day of execution from Monday to Tuesday. There were, however, not a few cases of pocket-picking under the scaffold.

MARK-LANE.—THIS DAY.

Fresh up to our market to-day the arrivals of home-grown wheat were only moderate. Very little business was passing in any description, and no portion of the late decline was recovered. On the whole, the quality of the supply was good. There was a moderate quantity of foreign wheat on offer. In all kinds sales progressed slowly, at Monday's reduction in prices. Floating cargoes of grain moved off slowly, on former terms. The supply of barley was moderate. Fine malting parcels changed hands steadily, at full currencies; otherwise, the trade was heavy. Malt was firm, on former terms. We were moderately supplied with oats, the demand for which was inactive, at late rates. For both beans and peas the inquiry was limited, at about stationary prices. The flour trade was quiet, on former terms.

ARRIVALS THIS WEEK.

	Wheat.	Barley.	Malt.	Oats.	Flour.
English and Scotch	260	770	140	80	1,050
Irish	—	160	—	2,870	—
Foreign.....	15,340	2,860	—	28,750	

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The Nonconformist.

WEDNESDAY, OCTOBER 10, 1866.

SUMMARY.

The West Riding Reform demonstration has proved as successful as those which preceded it in London, Birmingham, and Manchester. On Monday last a great host of Yorkshire operatives assembled on Woodhouse Moor, spite of railway obstructions and the sacrifice of a day's work, to testify to their earnest desire to be admitted within the pale of the Constitution. No policemen were needed to preserve order among the many thousands assembled on the occasion. The wonderful discipline preserved by this great mass of people, their facile organisation, their peaceful demeanour in the midst of a high-toned enthusiasm, and the absence of all signs "of brutish and sensual indulgence," were a subject of astonishment to all spectators. No one can fail to be impressed with the reality and irresistible moral power which mark these demonstrations. Each one proves with cumulative force that what the great mass of the people thus earnestly and unanimously demand, must be eventually conceded. The people have risen in their might, and the most strenuous opponents of their claims look on with something of awe and silence.

As on previous occasions, the morning's display was followed by a great evening at the Victoria Hall, Leeds, at which the popular choice of Mr. Bright as the champion and advocate of the claims of the working men was again endorsed. The hon. member for Birmingham delivered one of his most forcible, weighty, and temperate speeches, marshalling the simple facts of the case with that clearness and effect that will tell upon the public mind. Such enthusiasm evoked is not likely to be put off with any make-believe measure of Reform. Mr. Forster hinted at the possibility that Mr. Disraeli, like Sir Robert Peel, might close his career by sacrificing his party and producing a really Liberal bill. It may be so—but are the right hon. gentleman's colleagues likely to go with him; or are the great houses upon whom he rests for support prepared to make such a real concession? Mr. Bright is right in distrusting the present Government—"the bread-and-butter party"—in this matter, and wise in advising the people—the excluded nation—to rely only on themselves. They are now in power, and have the opportunity of almost dictating their own terms, and putting an end once for all to class government in England. As Mr. Bright eloquently remarked, *apropos* of the Atlantic cable,—"The English nations are brought together, and they must march on together. The spirit of either Government must be the same, although the form may be different. If it be true that a broad and generous freedom is the heritage of England, our purpose is this,—to establish that freedom for ever on the sure foundation of a broad and generous representation of the people."

We are glad to find that the *Times* has come round to the policy of settling once for all the outstanding differences between the United States and England—so often advocated in these columns—even at the cost of reopening the question of the Alabama claims. The following is the substance of the proposal which appears in the "leading journal":—

Let a joint commission be appointed—not to adjudicate upon the claims preferred against Great Britain by American shipowners, or to review the transactions connected with the equipment of the Alabama and her consorts, but to deliberate on the rights and duties of neutrals in time of war, as hitherto determined by international law or usage, and to devise, if possible, a set of rules which all maritime nations should be invited to adopt, and to carry out by legislative measures. A commission of this kind should not be exclusively composed of British and American subjects, but should include eminent continental jurists, and should be invested with amplest possible liberty of recommendation. If upon a perusal of their report her Majesty's Government shall be of opinion that, under the circumstances, some reparation is due, either in international law or in international equity, to the United States in respect of the ravages of the Alabama, it will not be too late to make it, and no false pride should prevent our doing so with a good grace.

We are not without hope that the *Times* in this suggestion reflects the intentions of our new Foreign Minister, who will gain lasting credit by such an act of statesmanship, and by this means most effectually spoil the game of Fenian firebrands across the Atlantic.

The Prussian Government have formally annexed Hanover, Electoral Hesse, Nassau, and Frankfort to the dominions of King William, without any signs of opposition from the various populations, who are to enjoy, for a time at least, their own local institutions, so far as they are compatible with Prussian sovereignty. The ex-King of Hanover, in a spirit of moderation alien to his late protest, has released the officials of his late dominions from their oath of allegiance; and perhaps this decision was hastened by the public declaration of a majority of the Hanoverian Chamber of Deputies that they entirely subscribe to the policy of annexation and of closer union with Prussia.

It seems impossible to obtain authentic views relative to the rebellion in Crete—the accounts both from Constantinople and Athens being coloured according to the sympathies of the writers. But the insurgents seem to be offering a stubborn resistance; large reinforcements of Turks and Egyptians having been despatched to the island, and the Greeks being unable to help the struggling Cretans. The Porte has been obliged to send troops to Thessaly and Epirus, but nothing except a general rising of the Christian subjects of the Sultan, which does not seem at present likely, will apparently enable the Cretans to achieve their independence.

The treaty between Austria and Italy having been signed, the Kaiser's troops have begun to evacuate Venetia. Yesterday Peschiera, one of the fortresses of the Quadrilateral, was handed over to the French commissioner, and surrendered by him to the Italian municipality, and in less than a week Victor Emmanuel will make his triumphal entry into Venice. The official organ of Vienna speaks of the conclusion of peace as "a joyful event," and as removing all antagonism between Powers that have so many interests in common, and the Emperor of Austria has promptly renounced the title of King of Lombardy and Venetia. There is the more reason for this anxiety to cultivate friendly relations with Italy as the Austrian Government are not at all reconciled to their late German enemy, and are said to be inclined to appoint as Minister of Foreign Affairs Baron Beust of Saxony, the able and relentless antagonist of Count Bismark.

If the Atlantic telegraph, or rather the Newfoundland lines, were in working order, we should have heard ere this the result of some of the more important elections in the United States, especially that of Pennsylvania, the "Keystone State." But of the issue there is little doubt. It is said that General Grant—the President of the future, as is believed—has strongly urged Mr. Johnson to recommend the South to accept the constitutional amendment, and thus obtain admission to Congress. Evidently the President is preparing to succumb to public opinion in the North. One is only surprised at the moderation of the claims made upon the late rebellious States. The following is the substance of the constitutional amendment, which though adopted in both Houses of Congress by more than a two-thirds majority, ratified by several States and rejected by none, has been held up by President Johnson as humiliating to the South:—

I. All persons born or naturalised in this country are henceforth citizens of the United States, and shall enjoy all the rights of citizens evermore; and no State shall have power to contravene this most righteous and necessary provision.

II. While the States claim and exercise the power of denying the elective franchise to a part of their people, the weight of each State in the Union shall be measured by and based upon its unfranchised population. If any State shall choose, for no crime, to deny political rights to any race or caste, it must no longer count that race or caste as a basis of political power in the Union.

III. He who has once held office on the strength of his solemn oath to support the Federal Constitution, and has nevertheless forsworn himself and treasonably plotted to subvert that Constitution, shall henceforth hold no political office till Congress, by a two-thirds vote, shall remove or modify the disability.

IV. The national debt shall be nowise repudiated nor invalidated; and no debt incurred in support of the rebellion shall ever be assumed or paid by any State; nor shall payment be made for the loss or emancipation of any slave.

V. Congress shall have power to enforce these guarantees by appropriate legislation.

THE AUSTRO-ITALIAN PEACE.

All things considered, the stipulations agreed to between Austria and Italy in the treaty of peace recently published, are more favourable to the latter Power than might have been anticipated. Internationally and politically, the position of Italy is far more secure than it ever has been since she became a kingdom. Her northern frontier is no longer in peril from an alienated and powerful neighbour whose military strength, and whose non-recognition of Italian unity, made her dependent upon France for protection. The whole province of Venetia, including the Quadrilateral, has fallen into her possession, and its annexation to Italy has received the assent of the Austrian Emperor. The objects of art belonging to Venetia, the archives, and the Iron Crown of Lombardy, will be restored. The treaties which formerly subsisted between Austria and Sardinia will be revived, as between the empire and the kingdom, for the term of one year, thus giving ample time for the negotiation of fresh and permanent international arrangements. Prisoners are to be restored on both sides, and a complete amnesty will be accorded to all persons, Austrian or Italian, who have politically compromised themselves with either of the Governments. On the other hand, Italy assumes the Venetian debt to the extent of 3,500,000*l.*, takes the Monte Lombardo-Venetian, with assets to the amount of 350,000*l.*, and liabilities amounting to 6,600,000*l.*, and engages to return to the Italian ex-princes their private property, with the reservation of one-third in satisfaction of the rights of the State. With regard to the railways, they will be subject to a future convention.

Nothing now remains to menace the repose of the young kingdom but the Roman question, and if, as may be pretty confidently believed, the Emperor of the French observes his engagements with fidelity, even that will be removed from the list of possible perils before the end of the present year. Italy will then have completely constituted herself, and, for the first time, at least since a remote period, will be entirely free from foreign domination. In what way she will settle her affairs with the Papacy we must leave to be determined by the event. To all intents and purposes, the fond dream of many successive generations is now realised, and Italy, "from the Alps to the Adriatic," is now free and united. The fact, we trust, will appease the restless cravings of the "party of action," and Garibaldi's return to Caprera may be regarded as a pledge that such will be the case. Italy, self-possessed, and conscious of her ability to hold her own, will have nothing to do but to reorganise her internal affairs. At peace with all her neighbours, and without any remaining ground of uneasiness in reference to her foreign relations, she will be without excuse if she do not forthwith gird up her loins, and address herself to the task of putting her house in order. The cordial sympathy she has hitherto enjoyed will soon die away if it should once be made apparent that Italy is unable to govern herself. There is no reasonable ground, however, to suppose that such will be the case. There is intellect enough, and patriotism more than enough, in the Southern Peninsula, to furnish statesmanship adequate to the exigencies of the nation—and, although since the death of Count Cavour no genius has arisen to command universal homage, and to weld into one homogeneous mass the several provinces of the kingdom, the need of the hour has always been met, and a moral guarantee has been thereby given that the future will not be less successful than the past.

Victor Emmanuel's Government will gain by the treaty of peace with Austria uninterrupted leisure to attend to the domestic affairs of the kingdom, and it is to be hoped that they will be allowed and disposed to throw themselves heartily into their work. A very difficult—we may say, a highly critical—task awaits them. Hitherto, they have been borne up by the enthusiastic expectancy of the nation. With war in prospect, every eye was turned towards the common foe; with war in progress, every feeling was concentred in the possible issues of the struggle. The intense excitement will necessarily be followed by a sense of exhaustion, and sacrifices which in the heat of the conflict were cheerfully made, will be felt to press heavily when the urgent necessity for them seems to have passed away. Public opinion, released from its incessant watch over the conduct and achievements of the army, will fix its searching eye upon the policy of the Administration, and the pressure of taxation, the insecurity of life and property in remote country districts, the turbulence of the unemployed poor in populous places, and the corruption and oppression practised by local officials, will be charged upon the central Government. A prescient and far-reaching vision, a sagacity full of resource, a firm but delicate hand, a wise and conciliatory manner, will be indispensably requisite, and should every quality of high statesmanship be forthcoming, the conquests of peace will still be harder to obtain than the conquests of war. Italy is not Germany. Her educated

classes, it is true, are capable of any service; but she has an immense proportion of people uneducated, whose crass ignorance and cleaving superstitions subject them to the baleful and reactionary influences of a crafty and malignant priesthood. Nor even in towns is the present passion for national unity rooted in enlightened patriotism, so that it is by no means impossible that local jealousies may revive and become troublesome.

The financial question will demand the earliest attention, for of all others it is the most urgent. How far reduction of expenditure can be carried without impairing the vital strength of the kingdom remains an unsolved problem—but, for some time to come, the likelihood of being able to balance expenditure by income cannot be looked upon as great. Italy possesses abundant resources, but they are for the most part latent, and time is needed for their development. Efficient local administration will demand increased outlay, and much national capital will have to be sunk before an appreciable and permanent augmentation of the revenue can be secured. In fact, improvements of all kinds are in the first instance costly, and are slowly remunerative, and without improvements of many kinds Italy might as well have remained as she was. Financial genius may perhaps hit upon some method of turning to immediate advantage possibilities which, under ordinary treatment, it would take half a century to realise—but Victor Emmanuel's Government has not hitherto displayed any brilliancy in their finance operations. The inexorable necessity, however, of the present position, may force the right man into the right place, but not, we fear, until after repeated and perhaps perilous failures.

Other matters cry aloud for prompt and vigorous reform. Not only has brigandage to be suppressed, but the social state in which brigandage has its roots requires to be extirpated. Schools also must take the place of "religious houses," idleness be discountenanced, and industry encouraged and rewarded. Italy possesses within herself all the raw material, if we may be permitted the expression, physical and moral, requisite for her growth into a great and prosperous nation, and there are fair grounds for hoping that she will become such. But she must not be flattered into the belief that because her unity is virtually completed, her difficulties are at an end. In sober truth, they have only just begun. If, however, she renounces a martial policy as unsuited to her position, and takes a laudable pride in subduing the social and moral evils under which her children suffer, she need not despair of success. She may still emulate and achieve, though in another way, her ancient renown, and be recognised as among the foremost members of the European family of nations.

THE SOCIAL SCIENCE CONGRESS.

It cannot be denied that the Earl of Shaftesbury's earnest and practical inaugural address at Manchester is an agreeable change after Lord Brougham's garrulous disquisition on things in general. The venerable peer is listened to as a phenomenon—not for what he now says, but for what he has been. His successor deals with topics of deep interest, strictly in harmony with the objects of the Social Science Congress, and with which he has personal and familiar acquaintance. His opening speech struck the right key-note, and probably none of these annual gatherings of philanthropists has been more fraught with practical good to the community than that which to-day closes its session at Manchester. Lord Shaftesbury very effectively described the uses which these meetings subserve. The truths presented and discussed may not be novel, and are perhaps all imbedded in the volumes that record the operations of the Association. But they need to be dressed up anew for popular acceptance, and forced again and again on the conscience of the nation. And new men come forward to illustrate them. As his lo dship said:—"Latent science, latent zeal, latent energy, latent intellect, latent—through diffidence, want of opportunity, or subject-matter, are brought to the light of day before your assembled Congress. Thus the spirit and power of active service are widely diffused, silently working in times of health, but prompt and loud in times of disease"; and Lord Shaftesbury claimed for the teachings of social reformers a considerable share in the success which has followed the efforts put forth to meet the cholera visitation in London.

Leaving others to deal with more theoretical topics, his lordship devoted a considerable part of his address to a review of the condition-of-England question, especially to the injurious influence of various occupations upon health and morals, and to the fearful domiciliary condition of many thousands of the people in our large towns, which is the opprobrium of a professedly Christian nation. He showed how many of the evils he so earnestly described sprang, not from the necessities, but from the luxuries of man, and that however much the law might effect, the machinery it puts in force "is cabined, cribbed, confined by the union of money interests, perverted natures, and the mercenary belief that as godliness is gain, therefore gain must be godliness." Against this potent influence public opinion would be of more effect than Acts of Parliament, and the constant reiteration of the truth that "self-control is the grand principle of all social and individual freedom, and that the sense of responsibility to God and his fellow-man, whether it be in the Sovereign on the throne, or the labourer at the plough, is the source of all that is virtuous, and dignified, and considerate, and true." Lord Shaftesbury has eloquently and practically described some of the ills that afflict humanity in this country, and the spirit in which the remedy should be applied. This is better than diatribes on foreign politics; and the lofty and earnest tone of his lordship's address was well adapted to produce that deep moral conviction which is especially needed by social reformers.

Among the practical subjects keenly discussed by the Congress were those of infanticide and prison discipline. The former was shown to be the crime of a special class, that of domestic servants; and some very timely remarks were made on the value of more intimate relations between the parlour and the kitchen, as an effectual means of diminishing scandals of this nature. The treatment of criminals has an especial interest at the present time, in view of the probable abolition of capital punishment, except in cases of deliberate murder; and the problem of dealing with prisoners for life in such a way as not to drive them to despair was discussed at great length by the most experienced prison reformers of the day. It was pretty generally, but not unanimously, felt that the death penalty would have to be abolished, that the best thing to do with murderers was to exclude them hopelessly and irremediably from society, and that in the fact of such exclusion, and not in any penal accompaniments of it, their fittest punishment would consist.

It is gratifying to find that the moral tone of the Congress, as tested upon various questions of public interest, was far more elevated than the general current of feeling in educated society. Lord Brougham's eloquent denunciation of bribery at elections was cordially cheered, and his demand that convicted bribers should be sentenced to the treadmill heartily approved of. But his lordship failed to point out a feasible means of obtaining a conviction against such offenders. The most stringent enactments against this vice of the day must be a dead letter, so long as they are not supported by public opinion. The "irrepressible negro" was the topic of several papers, and of an animated discussion in the International Law Section. In that assembly there were happily none to endorse the brutal theories of Mr. Carlyle and Mr. Kingsley, and very few to expend their sympathy upon Mr. Eyre. There was a general conviction that the mother country had not done her duty for the protection of inferior races in her colonies and dependencies, and a cordial assent was given to the view expressed in Mr. Roundell's eloquent paper on Jamaica that, apart from a few literary cynics, the national verdict was one "of burning indignation and shame unutterable at the deeds of blood which, most unnecessarily, were perpetrated against an inferior race during the hell-like saturnalia of martial law." The contribution of the late Secretary of the Jamaica Commission was one of the most valuable papers presented to the Congress. Mr. Roundell is an independent witness, but it is quite remarkable to find how closely his opinion of the evils that afflict that colony, and the remedies which ought to be applied, accords with the elaborate statement sent over by the Jamaica missionaries in response to the demand of the Colonial Office. The decay of Jamaica is attributed by Mr. Roundell, not to negro indolence, but to the result of economical laws—not to the dearth of labour, but to the scarcity of capital. Altogether, his paper, and those which accompanied it, promise greatly to assist the public in the right estimation of a question affecting English humanity and the treatment of inferior races.

If the many discussions on national education at the sectional meetings have not cleared that vexed question of the difficulties that surround it, they have shown a remarkable approximation towards agreement. The failure of the present system is admitted, and the necessity of enforcing the "Conscience Clause" upon the clergy is fully recognised. But the most zealous reformers in this direction are at a loss to devise means for adapting the present machinery to the wants of the nation, though Mr. Bruce, late secretary of the Education Committee, has been bold enough to propose local rates-in-aid. The practical spirit of the Congress was further illustrated in dealing with such questions as International Law. Mr. Field, of New York, made a suggestion of great value. After pointing out the defective state of the law of nations, he urged that a committee of the Social Science Association should prepare the outlines of a complete and enlightened code, and should then invite other bodies, such as the French Institute, the professors of universities, and the most renowned writers on such subjects, to discuss and perfect the system so prepared. There would then be at least a code before w perfect as the ablest jurists and scholar of our time could make it, and it would gradually win its way to final recognition by the most enlightened nations of the earth. Mr. Field's urgent appeal that the differences between England and America should be amicably settled was particularly timely.

Let us (he said), above all things be determined that there shall never be war between Anglo-Saxon, Norman, and Celt in the two countries. United we can defy the whole globe. Together we can carry the institutions of Alfred, the laws of Edward, the jurisprudence of Mansfield, the philosophy of Bacon, and, more than all, that mother tongue which must always be called by your name, the English language, into every zone, and make them to be reverenced, and the language to be spoken over half the world.

These remarks met with a cordial and enthusiastic response, and if no other advantage came of the Manchester Congress, the good that is likely to result from such an interchange of sentiment and sympathy on matters affecting the welfare of the two great Anglo-Saxon nations, would be worth all the trouble expended in bringing together that assembly.

PARTNERSHIPS OF INDUSTRY.

It is impossible to shut one's eyes to the conviction that the upper ranks of our industrial population are destined to play an important part in the future history of England. Many of their sincere well-wishers are nervous at the prospect, and conjure up painful visions of a Government overborne by mere numbers. This fear that the middle and upper classes will be swamped by democracy is founded on the belief in an almost impossible unanimity, or a supposed antagonism of interests, or on the neglect to observe the social phenomena of the times. Look at the great conservative forces that are adapted to keep our artisan classes in their regular and proper orbit, such as their friendly societies, numbering more than a million and a quarter members, with funds, the accumulation of savings, amounting to 5,362,028*l*. And now, at the time when our industrial classes are about successfully to assert their claim to full recognition in our political system, methods have been discovered by which the chronic feud between capital and labour may be brought to an end, and their interests combined.

It is impossible to read the report of the meeting held last week at Leeds in connection with the firm of Henry Briggs, Son, and Co., without a belief that we are commencing a new era in the industrial history of this country. Messrs. Briggs are colliery owners. Of late years their business was not so prosperous as could be wished, owing chiefly to incessant disputes between masters and men, and frequent strikes. Messrs. Briggs, therefore, about a year ago resolved on working their mines at Whitwood and Methley by means of a company, taking themselves two-thirds of the capital, and in the allotment of the remainder giving a preference to the officials and operatives employed on the concern. They also decided that after the collieries had yielded ten per cent. one-half of the excess should be divided among the employers and workpeople, whether shareholders or not, in proportion to their earnings during the year. Thus all the men, down to the humblest, had a pecuniary interest in the success of the scheme. The meeting of last Tuesday was to celebrate the successful completion of the first year of this interesting experiment. It was eminently satisfactory—"a tangible success," as one of the working colliers said, "for they carried the proof of it in their pockets." The result of this co-operative scheme thus far was described in the speech of Professor Fawcett, M.P., who said:—"Only three years ago, what had been the position of the Messrs. Briggs's firm? One year their profits had been reduced to 3½ per cent.; another year they had been reduced to 4½ per cent. But what had now been achieved? Those labourers who were not shareholders had received 5 per cent. upon their wages. The labourers who were shareholders had received 10 per cent. upon their wages, and what had the Messrs. Briggs's received? Why, their miserable percentage of 3½ or 4½ per cent. had in one year grown into 12 per cent. Other happy results had also arisen. The whole relations between employers and employed had been changed. No rumours of war were now heard. No injurious disputes now inflicted loss upon them or their *employés*. Now, they were all knit together by the bonds of a common pecuniary interest; they felt that they were alike interested in the prosperity of the concern, and the mere pecuniary value of that union of feeling could not at any rate be put at less than ten per cent. upon the capital invested in the collieries."

Ten per cent. saved to a great industry by introducing the principle of co-operation, and giving all, employer and employed, a personal interest in the concern! This result is the more remarkable when we look abroad upon the state of the labour market, and find disputes taking place in so many branches of employment, and a succession of strikes which were never more harassing or costly both to master

and men than at the present time. The coal trade is especially exposed to these rancorous differences. Yet while other firms and other workpeople are fighting a ruinous battle, the Messrs. Briggs and their operatives have been able to work their collieries with such economy that the profits have been trebled in one year, as the result of the peace, economical working, and willing industry which have sprung from combining the interests of capital and labour.

Perhaps sweeping conclusions are not to be drawn from this single experiment of a year's duration. But it lights the way to the recognition of a principle which comes naturally into prominence at a time when the labour of the country is universally asserting its claims by the rude and often injurious machinery of trades' unions and strikes. Partnerships of industry, or co-operation between employers and employed in some definite form, seem to be the natural remedy for strikes. The concessions of the masters, in this instance at least, prove to be a gain to the giver and receiver, who are found to have an identity instead of an antagonism of interests. It is easy to foresee grave difficulties in the way of some co-operative schemes, such as the carrying on of a cotton mill by an operative partnership alone. They are akin to those which beset all joint-stock enterprises. The proprietory is in danger of suffering from the inexperience or the divergent interests of the directors. But in such partnerships of industry as that in operation at Methley these objections are almost obviated. What has been done in connection with that particular colliery might, with the needful modifications, be carried out in the iron and building trade, and bring about a cessation of their incessant conflicts about wages. If these combinations were to be multiplied a thousandfold the gulf which has so long separated capital and labour would be bridged over, and there would be no fear of the widest possible extension of the suffrage, when employer and employed had come to a complete and satisfactory understanding.

Correspondence.

DISSENTING MARRIAGES.

To the Editor of the Nonconformist.

Sir,—Your correspondent, "E. B." has told me nothing I did not know before; except the fact, of which I was unaware, that registrars, as such, have conducted, and do conduct, marriages in places of worship. I deeply regret to find it so. Certainly I, for one, would at once cease to be minister of a chapel in which such a thing was permitted. We deserve no respect as religious men if we do not respect ourselves, and to allow our chapels to be converted into registrar's offices is to lay ourselves open very justly to adverse remark on the part of our Church friends.

Yours respectfully,
R. Shelley.

Great Yarmouth, Oct. 5, 1866.

SOCIAL DISABILITIES OF DISSENTERS.

To the Editor of the Nonconformist.

Sir,—It has been stated by the organs of the State Church that the social disabilities of Dissenters are due to their own ignorance and vulgarity, and that such of them as are gentlemen would be treated as such. Permit me to cite an instance which somewhat militates against this statement. The little country town in which I reside contains, amongst other curiosities, an Episcopal vicar and a Dissenting minister. The Dissenter is a scholar and a gentleman. The incumbent was originally a ploughboy and ultimately a literate. He still retains the polish of the former with the scholarship of the latter. This then reverses what is asserted to be the usual order of things, viz. that the clergyman is a gentleman and the Dissenting teacher common fellow; but it does not in the least alter the position which each respectively holds in this town. The vicar is the leader of the local gentry, while the Dissenter is no more recognised than if he were a cobbler. If all Dissenters were as rough as bears, it would not be much to be wondered at, since they are so rigorously excluded from the superior circles of society.

I am, Sir, your obedient servant,
RUSTICUS.

Smoking in Railway Carriages.—The discussion about smoking in railway trains has come up again, and numberless plans are proposed, all of them more or less feasible. The best, however, seems as yet to have escaped attention. It is practised on some lines in Italy, where smoking is allowed everywhere except in the centre compartment of each carriage. Everybody knows the rule, anynody who dislikes somke seeks the centre, and the lady who sits elsewhere is understood to have forfeited her right to protest. Smokers smoke and abstainers abstain, one compartment is always sweet, and nobody is annoyed. In England smoking is not so uuiversal, and the rule might be reversed, the centre compartment being the only one for smokers. Attempts at a total prohibition, which guards and public alike consider unjust, are sure to fail, and indeed are utterly unreasonable. If people like to smoke when travelling, why should not the railway companies meet that taste as well as any other? A carriage is not a church or a stall at a theatre, where, in the opinion of divines and lessees, one ought to be made uncomfortable.—*Spectator.*

Foreign and Colonial.

AUSTRIA AND ITALY.

THE TREATY OF PEACE.

The following are the principal conditions of the Austro-Italian treaty of peace:—The mutual exchange of all prisoners of war. Austria consents to the union of Venetia with Italy. The frontiers to be ceded to Italy are those which constituted the administrative frontiers of Venetia while under Austrian dominion. The amount of the debt assumed by Italy is 35,000,000 of florins, payable by eleven instalments within a period of twenty-three months. The Monte Lombardo-Venetian is transferred to Italy with its actual assets and liabilities. Its assets are 3,500,000 florins, and its liabilities 66,000,000 florins. With regard to the Venetian railways, until a further arrangement is arrived at, the revenues of the railways to the north and south of the Alps will be allowed to accumulate in order to calculate the gross revenue which should serve as a basis for the valuation of the kilometric guarantee. The contracting parties engage to prepare a convention, in which the railway company would take part, for the separation of the Northern from the Southern railways, and for the completion of the unfinished railway. The Venetians residing in Austria are to have the right of preserving their Austrian nationality. All objects of art, as well as the archives belonging to Venetia, will be restored without exception. The Iron Crown of Lombardy will also be given up to Italy. The treaties which formerly subsisted between Austria and Sardinia will again come into force for one year, during which period fresh arrangements can be concluded. Another provision of the treaty stipulates for the restitution of the private property belonging to the Italian ex-Princes which has been sequestrated by the Italian Government, with the reservation of the rights of the State, or one-third. A complete amnesty will be accorded by both Austria and Italy to all persons condemned for political offences, to deserters from either army, and to persons compromised by their political conduct.

The semi-official *Vienna Journal* records the conclusion of peace with Italy as a most joyful event, and says:—

It is our sincere wish that all bitter feeling should be expelled from the hearts of our former adversaries, and that they should learn how much their interests, if properly understood, lie in cultivating a neighbourly feeling towards Austria. By the evacuation of Venetia and the recognition of Italy, Austria accomplishes two great facts, and in doing so she entertains no *arrière penseé*. Her mission in Europe does not lead her in the direction of the South. We willingly regard the era of German battles on Italian ground as at an end. Italy may now take advantage of peace to strengthen her internal position and to construct new means of communication for the development of her commercial relations with Austria.

The article concludes as follows:—

In the future we should consider the renewal of an offensive alliance between Italy and Prussia as a menacing, unnatural, and unjustifiable proceeding.

The official *Gazette* of Italy publishes despatches sent by Baron Ricasoli to the municipality of Venice, Verona, and Mantua, announcing to them the conclusion of peace with Austria. The municipalities, in their replies, state that this announcement has been received with great exultation and gratitude, and has been greeted by the people with cries of "United Italy for ever!" "The King for ever!" "The King's Government for ever!" The *Gazette* also publishes addresses from several other towns to the Government, expressing their great satisfaction at the conclusion of peace.

It is expected that the Italian troops will enter Venice on the 15th inst., and that the *plèbiscite* will take place on the 21st inst.

The Emperor of Austria has decided (we are told in a telegram from Vienna) to renounce the title of King of Lombardy and Venetia, and has decreed accordingly that in future it shall be omitted among his Majesty's other titles, whether the latter be given fully or otherwise. The same despatch informs us that the appointment of Austrian Ambassador at Florence will be conferred either upon Baron Kübeck or Count Paär.

It is reported that Baron Beust, late Prime Minister of Saxony, will be made Minister of Foreign Affairs for Austria—an appointment which would be very obnoxious to the Prussian Government.

GERMANY.

The patent annexing Hanover to Prussia was promulgated in Hanover on Saturday. The ceremony was accompanied by salvoes of artillery and the ringing of the church bells. The patent declares the annexation to be one result of the righteous war in which Prussia was engaged. It demands obedience to Prussian authority, and promises protection to Hanoverian subjects. The annexation is declared to be necessary for the reorganisation of Germany, and the patent assures the Hanoverians that Prussia's acquisitions are the gains of Germany.

Frankfort-on-the-Main, Hesse Cassel, and Nassau were formally incorporated with the Prussian monarchy on Monday. Speeches were made by Government functionaries to the inhabitants, pointing out the blessings they will obtain by union with Prussia; the church bells were rung, and everything done in the way of demonstration which could invest the ceremonial with *éclat*.

The Ex-King of Hanover, having fulminated his protest against the annexation of his kingdom to Prussia, now relieves all his former subjects from their oaths of allegiance to him. His recent protest was followed (says the Berlin correspondent of the *Times*) by a manifesto from the Liberal majority of what but lately was his own Second Chamber, in which that annexation is unequivocally approved. This document declares that it is "the onward march of events, which has destroyed the independence of the kingdom of Hanover, and led to its reunion with the kingdom of Prussia."

The address of the Wurtemburg Chamber of Deputies says:—"We aim at the formation of a South German Confederacy, but should this not be possible we would desire at least the union of the military organisations of the Southern States."

TURKEY.

According to alleged official news received at Athens, the attack of the combined Turkish and Egyptian troops under Mustapha Pasha completely failed, and the Candiotes maintained themselves in all their positions. "Candiotes have gained a great victory in the province of Retimo. Hitherto they have been successful at all points. The Turks continue their barbarities in the province of Heraclea (Herculaneum); they have put to the sword about 300 women and children and old men."

A vague sort of denial is given in a Constantinople telegram of the reports which have appeared claiming success for the insurgents in Candia. The Turkish Government, it is said, "is displaying great energy, and hopes to effect the pacification of Candia by the 11th inst."

The majority of the members of the Turkish Ministry advocate that diplomatic relations should be broken off with Greece. The Grand Vizier and Ali Pasha are, however, opposed to this step. Apprehensions are entertained of a rising in Thessaly and Epirus. Three thousand Turkish troops from Varna have been despatched to Thessaly.

AMERICA.

The *New York Herald* states that Mr. Stanton and General Grant have urged President Johnson to recommend the Southern States to accept the Congressional Constitutional amendment as the only hope of procuring their representation and of saving himself from impeachment. Mr. Johnson replied that he could neither be influenced nor intimidated by personal considerations. He believed his policy sound, but should cease contending for it immediately he became satisfied that the interests of the country demanded that he should do so.

The *New York Times* shows signs of abandoning the coalition between the Conservative Republicans and the Democrats, and is advocating the adoption of the constitutional amendment by the South.

Wendell Phillips has declined a nomination to Congress.

Secretary Seward has almost entirely recovered from his recent severe indisposition, and has resumed his official duties.

The Legislature of South Carolina has adopted important measures concerning the coloured population of that State. Freedmen are secured the right to make and enforce contracts, to sue, give legal evidence, to inherit, purchase, lease, hold, or sell property; to enjoy full and equal benefits of personal security, personal liberty, and all legal remedies the same as whites. All punishments for crime are to be inflicted regardless of colour. Them law declaring marriages between whites and blacks illegal, however, remains unrepealed.

The total amount of the public debt on the 1st of October shows that a reduction of 15,000,000 dollars has been effected during the month of September.

The committee of the Cleveland Soldiers' and Sailors' Convention have paid a visit to President Johnson, and presented him with a report of their proceedings. Generals Gordon and Granger had made speeches stating that the Convention desired peace, and that the Union would soonest be restored in accordance with the true theory of the Federal Government when the measure proposed met the approval of all the loyal people in the North, South, East, and West. Any proposition not accomplishing this end would not secure the object for which the soldiers and sailors had fought. In replying to the Committee, President Johnson referred them to his previous career as evidence of what his future conduct would be, and declared that constitutional limitations must be observed if free government is to exist.

A mass convention of soldiers and sailors favouring the Radical policy has assembled at Pittsburg, and reported a series of strongly Radical resolutions. General Butler addressed the convention, demanding that General Lee as well as Mr. Davis should be hanged, and declaring that the adoption of the constitutional amendment would not ensure the admission of the Southern States. Mr. Davis's trial is again postponed beyond October. President Johnson has appointed General Dix Minister of the United States to France, and naval officer of New York. It is believed that he will accept the former appointment. Mr. Bigelow has been recalled at his own request.

By the Atlantic telegraph we learn that the Emperor Maximilian has given the lie to the rumours of his intention to return to Europe. His Majesty declares that he will not abandon Mexico.

The Fenians are reported to be assembling at Highgate, near Rouse's Point, for another raid into Canada. The Canadian military forces were kept ready to move at a moment's notice.

The Fenian Head-centre Stephens, at a picnic, made a speech, in which he reiterated that fighting

would commence in Ireland this year, and that he would be with them in the fight.

An Ottawa (Canada West) despatch says Cabinet meetings of the Canadian Government are being held daily in Quebec, the subjects discussed being the military condition of the province, the confederation, and the failure of the Bank of Upper Canada. Much insecurity is felt in financial circles.

FOREIGN MISCELLANY.

One of President Johnson's former slaves called on him at Cincinnati, during the recent tour.

It is probable, says the Berlin correspondent of the *Times*, that King George of Hanover will soon repair to England.

It is said that Count Bismark has refused the order of St. Hubert, which the Bavarian Government had conferred upon him.

A St. Petersburg telegram states that thirty-four persons compromised by the disclosures at the trial of Karakosoff have been found guilty of high treason by the Supreme Court.

It is announced from Canada that a large emigration has being going on during all this year from the British provinces to the Western States of the Union. Mechanics, especially, thus change their homes, over 1,000 carpenters having left Quebec during the present year.

The Russo-American Telegraph.—A St. Petersburg telegram of Oct. 8 states that intelligence has been received from Nikolajewsk (Amoor) announcing that three ships had arrived there from Hamburg with material for the construction of the Russo-American telegraph. The entire material was in good condition.

The Marquis de Moustier.—The Paris correspondent of the *Times* hears that the new French Minister of Foreign Affairs does not make a very favourable impression there. Rumoured complaints of want of proper attention and consideration toward certain persons entitled to both, have already reached him, and whether these be well founded or not, there certainly seems an impression abroad that his reign will not be long.

A Telegraphic Long Reach.—The Ceylon papers state that almost as soon as the Atlantic cable was laid a captain of a ship who arrived at Point de Galle telegraphed to his owners at New York. He telegraphed to the agents in London, and they telegraphed to America, but the answer was sent direct from New York to Galle. The distance which the telegram and the reply travelled was 20,000 miles, and the cost 50*l*.

The French Emperor's Health.—The Paris correspondent of the *Times*, noticing the reported postponement to the 18th of the Emperor's return to Paris, says that the reason assigned—that the weather was fine and Biarritz pleasant—is not, as he has good reason to believe, the true one. The state of the Emperor's health continues to cause uneasiness to his friends. The Government organs may deny this, but he gives it as an undoubted fact. It would not surprise him to hear that Dr. Nélaton had been summoned to Biarritz.

The Empress and the Pope.—The Empress Eugenie has addressed an autograph letter to the Holy Father, requesting his permission to defray in the coming year the expenses of the new foreign legion from her private purse. The offer has been graciously accepted, but will hardly ward off a financial catastrophe from the Papal See for any length of time. The Ultramontane journal the *Monde* professes to be quite of opinion that the Pope will leave Rome. "It may be," it says, "a trial for the Holy Father to leave the tomb of the apostles, but the certainty of returning on an early day will soften for him the bitterness of exile."

Spain and Slavery.—For some time past a rumour prevailed that the Spanish Government was about to effect such changes in the position of the negro slaves at Cuba and Porto Rico as would considerably alleviate their sad existence. A Royal decree has, in effect, lately appeared in the official journal at Madrid, the most important clause of which is that any person of colour living as a slave in the Spanish Antilles shall, without distinction of age or sex, become free from the moment that he or she may touch the soil of the peninsula, or any other country in which slavery does not exist.

An Imperial Architect.—The Emperor Napoleon has caused himself to be inscribed as an exhibitor of the 10th class at the Great Exhibition of 1867. That class comprises ameliorations of the moral and physical state of man. His Majesty has designed a model for a workman's house, which to lowness of price unites all the accommodations desirable and the conditions required by the public health. By paying a moderate rent, one part of which would be devoted to a kind of sinking fund, the tenant would in a few years become the proprietor of the house, such being, in his Majesty's opinion, one of the surest methods of instilling habits of order and economy in the working classes.

A Reign of Terror in Spain.—The official *Gazette* of Madrid publishes the sentence pronounced by the council of war on the 23rd ult., by which thirty-three persons are condemned to death. Generals and officers of all grades are ordered to be shot, but journalists and deputies are condemned simply to strangulation. Among them are M. Sagasta, proprietor and director of the journal the *Iberie*, former deputy and engineering professor; M. Rubio, editor-in-chief of the *Iberie*; M. Ortis Casado, manager of the same journal, and provincial deputy; M. Montenar, proprietor and director of the journal the *Novedades*, and deputy; M. Caslettar, proprietor and director of the *Democatie*, professor at the Central University; M. Martos, author, and one of the most distinguished advocates in Spain; and M. Bessera, professor of the exact sciences and journalist. These persons have for the most part fled, but, unhappily, fifty-four persons of all conditions have been arrested, whom it is intended to transport to the Phillippines or to Fernando Po.

The Empress of Mexico.—The *Avenir National* says that the Empress of Mexico has gone raving mad at Rome; that for two or three days the hope was indulged that she might be only labouriug under strong nervous excitement; but that now there is no doubt whatever that she is a maniac. The Count of Flanders, who was to have gone to wait for his sister at Miramar, and afterwards to have escorted her to Brussels, has been sent for to Rome. The great risk of a prosecution for false news which the *Avenir* would incur by venturing upon such a statement as this, unless upon sure grounds, leads the Paris correspondent of the *Daily News* who makes the quotation to fear that there must be at least some foundation of truth for it.

The Pope and the Temporal Power.—A letter from Rome in the *Pall Mall Gazette* says:—"General de Montebello had an audience of the Pope the other day, and acquainted him with the notions of the Emperor Napoleon as to the use of the legion. According to this programme, it is to form a safeguard of the temporal power, such as is now afforded by the army of occupation; but being plainly unequal to the duty in its present strength, its number will probably be increased to the extent originally proposed—5,000 men. The lists for enrolment remain open, and have lately received the names of 200 more French soldiers who have terminated their period of service in the army of occupation. The Emperor will gradually add detachments of artillery and cavalry. The name of legion is very elastic, and admits of an indefinite extension of numbers, so that this force will become by degrees a small army, wearing the Pontifical uniform, but really dependent on France. General de Montebello has intimated to the Pope that the Emperor would like nothing better than to see his army commanded by a French general, as it was by General Lamoricière, but he will make the appointment only at the Pope's request. It is urged that such a generalissimo would not shrink from energetic measures in case of necessity, as a chief who had not powerful support would be apt to do. He would know when to proclaim a state of siege at Rome, and assume the dictatorship in the name of the Pope.

SOCIAL SCIENCE CONGRESS.

The tenth annual meeting of the National Association for the Promotion of Social Science commenced in Manchester on Wednesday morning, when the council met to complete arrangements. All the departments and sections conduct their business at the Assize Courts, which is one of the most magnificent and convenient buildings in the kingdom. In the afternoon there was a special service in the Cathedral, when the sermon was preached by the Rev. Canon Richson, from the 8th verse of the 129th Psalm (Prayer-book version), "The Lord prosper you."

At the evening meeting in the Free Trade Hall, the Earl of Shaftesbury, the chairman, delivered an inaugural address. He said that they were ten years old, and had accumulated several volumes of transactions.

They are rich in argument and facts on all the subjects embraced in our programme; and were the curious and the sympathising disposed to study them, we might be spared, for some time at least, any further efforts in this direction. But such is not the case; and we must trace it to a spirit, at all periods strong, but peculiarly so in our generation, a love of things actually or apparently new. An old thought, an old fact, an old inference, dressed up in a new garment, and presented in a fresh light, has all the charm of novelty, even to minds well conversant with the subject; and hundreds, no doubt, who would shrink from the dull and solitary pursuit of facts, diffused through numerous and bulky octavos, are fascinated by the human voice in the delivery of eloquent addresses, or in the lively, vigorous, and profitable discussions that follow so frequently on the close of the several papers. But, though we have old subjects, see how constantly we are aided by new men—and herein lies one great advantage of our system. Latent science, latent zeal, latent energy, latent intellect, latent, through diffidence, want of opportunity, or subject-matter, are brought to the light of day before your assembled congress. Thus the spirit and power of active service are widely diffused, silently working in times of health, but prompt and loud in times of disease; and I cannot but attribute, under God's good providence, the suppression of the late epidemic in no small measure to the larger views, the readier knowledge, the greater capacity for imposing discipline, to submitting to it, and to the faculty, so recently and so advantageously exhibited, for immediate and effective co-operation among functionaries and volunteers, professional and unprofessional persons—all which issues have sprung from the exhortations we have uttered, the lessons we have given, the facts we have adduced, the proofs we have instituted, and the healthy and enlightening circuit, as it were, of our judges of assize, who go forth, year by year, to set at liberty a legion of physical and moral truths, long and hopelessly despised or imprisoned by the ignorance or indifference of our forefathers. To pause, however, in our career, would, on the part of science, be a pusillanimous confession of defeat; but, on the part of humanity and morals, it would be a resolution no less perilous than disgraceful. Nevertheless some care is required in the opposite direction. I may be wrong, yet I cannot but suggest a little hesitation before we embark on questions that are simply political or imperial.

He thought that their annual meetings should not be converted into Parliaments. Referring to the question of infanticide, he thought very little good came of foundling hospitals, and often at coroners' inquests there was a miscarriage of justice, and the exceeding leniency of the penalties inflicted on offenders of this kind must have an injurious effect. He could not but think it unjust to encircle property with such severity of protection, and visit offences against the person with comparative indifference. But on reviewing the past, and comparing the state of the infantile population in factories, collieries, mines, and other trades with that which "shocked our eyes and grieved our hearts" some five-and-thirty years ago, they had reason for gratitude and joy.

Thanks to a merciful and Almighty Providence, we have learned, and learned by happy experience, that manual labour is not incompatible with the highest moral dignity of man. Thousands, nay tens of thousands, under the limitation of the hours of toil, are receiving a sound and effective education. The alternation of work and study, in due succession and relief, the half-time system, as it has been called, is alike healthy and fruitful. The mind is not depressed by the labour, but the labour is invigorated by the refreshment of the mind. A short time back the excellence of the system came before my eyes in a very prominent way. I visited the Potteries in company with Mr. Inspector Baker, to whom we owe so much, so very much, of this successful issue. I need not describe to you the bodily and mental degradation, in former days, of that neglected district, the state of the places of work, the dust, the insupportable heat, the prolongation of toil through the day and through the night, the utter ignorance, the gross immorality, with all the evils that attend on a defiance of the material and spiritual laws of nature. They are all set forth at large in that true bill of indictment against the English nation, the five reports of the Children's Employment Commissioners. But how is it now? Though the test has, as yet, been only partially applied, the scene is changed. Two thousand children are at school on the half-time system; and two thousand children are thus exhibiting the results of mercy, consideration, and love. The evidence of the teachers who knew them before, and who know them now, is wonderful and heart-stirring. The half-timers are equal, nay, of en-times superior, to the whole-timers, that is to say, those who study and work surpass those who study and do no work at all. The reason is obvious; the character of their toil demands accuracy, precision, constant, unwavering attention, and prompt obedience; everything must be seized at the moment, because nothing can be recovered. All, however, is not achieved. There is much land yet to be won. "Let not him that putteth on his armour boast himself like him that putteth it off." I appeal to you on behalf of fourteen hundred thousand children, women, and young persons, still under the slavery of cruel and oppressive trades, who are, to this hour, without the pale of legislative protection. But while I leave the remainder, I must dwell for a moment on the abomination of the brickfields. Let the hardest heart that can be found in England visit those spots, and if he be not moved, he must at least be ashamed of his sex and of his country. There the female seems to be brought to the lowest point of servile ignorance and degradation. Hundreds of little girls from eight to eleven years of age, half naked, and so besmeared with dirt as to be barely distinguishable from the soil they stand on, are put to work in these abodes of oppression. Bearing prodigious burdens of clay on their heads and their arms, they totter to and fro during many hours of toil. When I spoke to them, they either remained aghast with astonishment, or ran away screaming, as though some evil spirit had appeared to them. I could not restrain my indignation, nor can I now, at this wicked scorn of female rights, this wicked waste of female excellence and virtue. Mothers and wives they can never be in the high and holy sense of those words; and yet, were they trained to decency and truth, might there not be found some to equal the priceless heroism of Lady Baker, or the Christian intellect of Mrs. Stowe

There were yet two points on which the Executive was nearly impotent, and those of the greatest consequence to the labouring poor—the wretched supply of water, and in the widest sense that could be given to the term, the adulteration of food. Let them hope, and work in that very congress, that another year might not elapse without an effectual abatement of those monstrous inflictions.

But the master evil which nullifies every effort for the benefit of the working people, which leaves us no rest—and on which let us take good care that the public also has no rest—the evil that embraces and intensifies all the others—the hotbed of pauperism, immorality, disease, and drunkenness—is the domiciliary condition of many thousands of our people. But we must look not only to the pestilential character of the actual dwellings, but to the unventilated, fever-breeding localities in which they stand—the dark, damp, and narrow alleys never visited by a ray of the sun or a breath of fresh air. To describe these things is impossible. They must be seen, smelt, tasted in person. Dirt and disrepair such as ordinary folks can form no notion of, darkness that may be felt, odours that may be handled, faintness that can hardly be resisted, hold despotic power in these dens of despair. There are hundreds where there should be tens, and thousands where there should be hundreds. The overcrowding is frightful; it disgusts every physical and moral sense, and the more so when we see it as a growing, not a declining evil. Is there no remedy for this? None that I can see, except a new fire of London to sweep away all these filthy regions that must be destroyed to be improved, and then a vast and liberal contribution from all sorts and sizes of men to erect the city on a basis of health and humanity. Four-and-twenty years of experience in the matter have led me to no practical conclusions on a large scale. We have built model lodging-houses, and, as far as they go, they are a blessing to the people; but "what are they amongst so many"? They yield every return that a mere philanthropist can desire, but, financially, nothing that could tempt the large capitalists, who seek a remunerative investment for their money. The price, too, of land is rising mightily; and the great increase of wages among carpenters, masons, and bricklayers is a very heavy addition to the cost of building, and by consequence, to the amount of the rents. I will refer to but one mode among the many which have been devised for the

amelioration of this state of things. A society, of which I am president, has executed several works in the way of the adaptation and conversion of existing tenements. Single houses, or entire courts and alleys, have been repaired, whitewashed, and ventilated—drains have been fitted to the main sewers, pavements laid down, and a due supply of water provided. The accommodation, no doubt, is not equal to that which is given by new buildings; but many of the happy issues are obtained by it, and the benefits are effected at about one-seventh of the cost of fresh constructions. This plan, though qualified to effect improvements on a large scale and at a cheap rate, has not, I am sorry to say, found many imitators; but hear the result in a single locality. I had long coveted a court in a sad part of London, because I knew it to be a hotbed of fever, violence, and immorality. One house alone had produced twenty-two cases of fever in twelve months. At last, by the liberality of a widow lady, I obtained possession of it. The society went to work, and achieved its purpose. Turbulence and disease were banished. The medical man of the district writes, "fever is unknown in this once pestilential court"; the police-officers assure us that, whereas in former days the constables never dare enter it, but in twos and threes, they now rarely find it necessary to go there at all. And the whole of this has been done in such a way that the inmates enjoy a vastly increased accommodation, with no increase of rent; and the society receives upon its outlay a return of at least nine per cent. Such, amidst abundant advantages and blessings, is the social state, in things material, of many of our fellow subjects. We need not, however, dwell longer on these details.

Quis aut Eurysthea durum,
Aut illaudati nescit Busiridis aras?

But may we not lift up our eyes a little above the level of laws and regulations, codes, and edicts, and see whether there exist not motives of action, motives of universal impulse, of greater power, and more adapted to the wilful individuality of the present times? Is there nothing in the human heart, in the human intelligence, in the human consciousness, to which we may appeal, to beget a higher and happier public opinion, in which we might, as it were, "live, and move, and have our being"; not as a substitute for statutes and enactments, but to inspire, direct, and govern hat which statutes and enactments can never reach? Is it vain to hope that common sense may, hereafter, exercise not an absolute, perhaps, but a wider influence among civilised peoples, and teach them that, nationally and internationally, men do not dwell securely and thrive by the misery and degradation, but by the welfare and honour of each other? I am aghast when I observe that, in all the exhibitions at home and abroad, compounded of the products of the various regions of the earth, rifles and cannons, swords and torpedoes, with the manifold munitions of war, occupy a broad space in the temples professedly devoted to art and science. I ventured a similar remark at the Statistical Congress of 1862; and the same thought has been stated in the present year by that eminent engineer, Mr. Hawksley, who seems to think that the great bulk of the inventive and mechanical faculty is, for the moment, directed, almost exclusively, to refine and perfect every instrument of destruction. Does the Atlantic cable teach us nothing? Has a merciful Providence established an intercourse between two nations of the same race, with kindred institutions and common interests, only that we may hear of "wars and rumours of wars," give or receive orders for every military service, hurl defiance at each other, and pervert that which was intended for our peace into an occasion of falling? This mighty result of intellectual and moral power has begun its career with mutual words of congratulation, friendship, thankfulness, and joy. May no other spirit ever pass along its wires; and may "it lead the rest of its life according to this beginning"!

After dealing with some further topics of a kindred nature, his lordship concluded amid much applause.

Lord Brougham proposed a vote of thanks to the noble Earl, whose speech he eulogised as being both able and interesting. Mr. Edward James and Sir James Bardsley also spoke of it in terms of approval, and the motion was carried by acclamation.

On Thursday Lord Brougham, as President of the Council, delivered an address which touched on a variety of subjects—law reform, the law of evidence, county courts, the Atlantic cable, the evils of intemperance, and closed with an eloquent denunciation of war.

PRISON DISCIPLINE.

In Section C—Repression of Crime—an address was read by Mr. R. Culling Hanbury, M.P. The special question for discussion was—Is it desirable to carry out life sentences to the utmost, and, if so, in what cases and under what forms of discipline? A special paper was read on the subject by Mr. M. D. Hill, and followed by a discussion. Sir W. Crofton, who was one of the speakers, said that experience in Ireland and on the continent had shown that it was quite possible to detain convicts under life sentences for indefinite periods, and as the time was now arrived when they could no longer send this class of persons to Western Australia, it was most opportune their special treatment should receive immediate consideration. Secondly, that in the opinion of those practically acquainted with the subject it was necessary that prisoners so sentenced should be detained in special prisons. Thirdly, if possible, both for the effect upon the public mind and other reasons, it was desirable that punishments for life should be carried out in some island near our own coasts. Mr. Chambers, M.P., combated these views. He contended that a life sentence which was to be carried out as a life sentence, and in which the element of hope, if not altogether eliminated, was so feeble that it would have no practical effect, was assuredly a more cruel one than any we had had hitherto in operation in this country. At the close of a long debate two resolutions were agreed to unanimously—the first recognising that the treatment of life prisoners should be revised, and urging that steps be taken to insure liberation being the exception and not, as heretofore, the rule; secondly, declaring it to be absolutely necessary to institute a separate prison for life-sentenced convicts, where a special treatment could be carried out.

INTERNATIONAL COPYRIGHT.

In Section A—Jurisprudence—the first question under discussion was, What are the best means of extending and securing an international law of copyright? Mr. Anthony Trollope had prepared an elaborate paper at the special desire of the committee in support of an international copyright. He urged the injustice of the existing system to the author, inasmuch as he is deprived of the fair profit of his labour, stated that the American booksellers were prepared for an international copyright, and urged the constant pressing of the question on English politicians.

INFANTICIDE.

On Thursday all the sections were busy. The Hon. G. Denman, M.P., delivered the opening address in the Jurisprudence Department. The section for the Repression of Crime was largely attended by ladies, the subject being the best means of preventing infanticide, dealt with in papers by Dr. Lankester and Mr. A. H. Stafford. The discussion here was taken part in by Dr. Mary Walker, an American lady who served in the Federal army for some time, and was on such active service during the late war that she was captured by the Confederates, and detained a prisoner for four months. She is a lady of apparently some thirty years, is of middle height, slight figure, and very engaging appearance. She dresses *à la* Bloomer, wearing black cloth trousers drawn in at the foot, and a closely fitting coat, with full skirts, setting off her figure to great advantage. On her breast she displays a medal for "war service." Dr. Lankester, the coroner for Middlesex, said that in his district alone in three years 170 verdicts of wilful murder had been returned. He did not think that 70 was too high a number to fix as the yearly number of cases of wilful murder occurring in Central Middlesex which came under his cognisance. Then came the question whether that included all cases of wilful murder. It was not improbable that for every body discovered another was successfully concealed. His figures might perhaps be too high or too low, but his theories ought not to be laughed at upon that account. (Cheers.) His calculation was that in England and Wales there could not be fewer than 1,000 cases of infanticide annually. He had no system of prevention to bring forward, but he might be allowed to suggest that the attention of moralists and philanthropists should be drawn to the fearful picture of immorality which that crime brought before them. A paper on the same subject by Mr. Safford was next read. It contained a very elaborate statement of the law both in past ages and in the present time upon the subject, and proposed that charitable institutions to receive illegitimate children should be founded, and empowered to compel both parents to contribute to their support. A long discussion followed.

INTERNATIONAL LAW AND JAMAICA.

In Section A—International Law—the special question was, "What is the duty of the mother country as regards the protection of inferior races in her colonies and dependencies?" The papers read were by Mr. R. N. Fowler, Mr. C. S. Roundell, and Mr. John Gorrie, the two latter having been prepared by request. Sir V. Surtees presided, in the absence of Mr. Dudley Field. Mr. Fowler's paper was on "The Treatment of Inferior Races by Great Britain" (referring to the gradual extinction taking place in the Hudson's Bay Territory of the Indian aborigines, the British possessions in South Africa, and the Maories in New Zealand). He concluded by saying that England had not shone in her treatment of subject races, and that the Emperor of the French, in his wise and just protection of the Arabs of Algeria, had set us an honourable example which it was to our disgrace we had not imitated. It was well worthy this association's inquiry if something could not be done to secure the rights and privileges of the natives of our different colonies.

Mr. Roundell read a very able paper. The portion of it directed to the condemnation of recent events in Jamaica called forth applause, and his inquiry into the question how far the negro is capable of civilisation was listened to with much interest.

Mr. Constantine Burke, late member of the Jamaica Legislature, opened the discussion. The island, he said, had suffered from local grievances never redressed for years. Its decadence was attributable to other causes than emancipation, such as the removal of Spanish commerce, the operation of the Sugar Duties Act of 1846, and its sparse population. He warmly thanked Mr. Roundell for his admirable paper, particularly for its just views of the position of the negro. The idea that the negro would not work he ridiculed, and pointed out that the commerce and condition of the whole island, giving evidence as they did of their skill and industry, were at direct variance with the frequent charge of laziness against the blacks. In a lack of sound, healthy education, he saw a fruitful source of Jamaica evils, and recommended, as a first step towards a firm government in the colony, the establishment of a normal school. Combined with this he urged religious teaching, and stated that, although a Churchman himself, he was bound to regard the apathy of the Established clergy as a curse to the island. Mr. Burke's speech was loudly cheered.

Mr. Ernest Noel said the chief question to be considered was not so much the present state of Jamaica as what was to be done for it in the future. From his own experience in Jamaica he had no hesitation in saying that Governor Eyre was properly dismissed from his post, and, deficient as he was in moral character, had been rather harshly judged of. ("No, no.") He had done honestly what he did. (Loud cries of "No.") The speaker denounced our neglect and ill-treatment of the emancipated Jamaica negro with much warmth. Sir S. Baker's letter had amazed him as showing absolute ignorance of the negroes in the West Indies. (Cheers.) At the same time the black man trained in slavery was not like a man in a country having to look back upon centuries of civilisation. It was not capital, but a just understanding of the negro character and respectful treatment that a negro so particularly coveted. The bounden duty of England was to keep its eye upon Jamaica, and mete out even-handed justice to the people. (Cheers.)

The discussion was continued by Mr. Heywood, Mr. Foster, Mr. Westley, and Mr. J. H. Estcourt. It was closed with a remark from the Chairman that it would be better than casting blame if they could direct their attention to suggesting a remedy for the evils sought to be remedied.

The Health Department was almost solely occupied by gentlemen, the matter for discussion being an important but uninviting one: how the pollution of rivers could best be prevented. The special question set down for discussion in the Education Department appeared to have little interest, as the large court in which it is held was very thinly attended. It was a paper by Sir James Kay Shuttleworth, "What central and local bodies are best qualified to take charge of and administer existing endowments for education, and what power and facilities should be given to such bodies?"

DWELLINGS FOR THE WORKING CLASSES.

In Section A of the Department of Economy and Trade (presided over by Mr. E. Potter, M.P., and Sir James Kay Shuttleworth), a special question was raised as to "what measures, legislative and otherwise, should be adopted, in order to supply better dwellings for the working classes." On this subject various papers were read, including one by Mr. Barron Emmanuel and one by Mr. Thomas Worthington. The former gentleman, in addressing himself to the practical part of the question, proposed to convert the existing railway arches into workmen's dwellings, wherever the process could be conveniently carried out; and he further suggested that in future railway Acts such a construction of viaducts should be necessitated as would admit of their being used for the like purposes. He was quite sure that such a provision as this would pay a large percentage to the railway companies who might think proper to embark in the investment. Mr. Worthington, in his paper, passed in review the various efforts which have been made, from time to time, by individuals and societies for the erection of model dwellings, or the renovation of existing property. In treating of those efforts he alluded especially to what had been done in the metropolis, in Yorkshire, and in France; and the conclusion he arrived at was that the proper course to be adopted was to incite the working men to combined efforts (under the Act of Parliament introduced last session by Mr. Torrens, M.P. for Finsbury), aided by loans from the Public Loan Commissioners, to erect dwellings for themselves.

In the course of the discussion which afterwards took place on these papers, and those of Miss Octavia Hill and Mr. Thomas Beggs,

Mr. Torrens, M.P., made some observations in explanation and support of his bill. He stated that it was not necessary for him to plead the cause of that bill as if it were a new bill, but he was here to defend the measure in its essential principles. In reference to the measure which had been brought forward by this association, he took the opportunity of stating that the promoters of his bill were not wedded to any particular forms or modes of carrying out the desired object. All they desired was that the Legislature should do the best they could under all the circumstances. If any man or any society had a better or more comprehensive scheme than his own, let it by all means be produced, and he would support it to the utmost of his power. The objection he took to the bill of the society was that it left the people, whom it was intended to serve, to voluntary speculations. He did not wish to disparage enterprise or benevolence, but he and his supporters contended that the proper system to be adopted was a compulsory, not a voluntary one,

NATIONAL EDUCATION.

On Saturday the Right Hon. H. Austin Bruce, late secretary to the Education Department, delivered an address in the Civil Court on national education. He commenced by saying that the subject of national education, after thirty years' controversy, had never yet thoroughly possessed itself of the public mind of the nation. After showing the great want for more general education, as exemplified in the state of London and Manchester more particularly, he glanced at the difficulties which prevented the present aid of the Council on Education from being more generally applicable, and he saw no method by which the present system could be rendered sufficiently elastic to meet the difficulty without making a fatal inroad on the very principle on which it rests. Instead of having recourse to petty and mischievous makeshifts, we must boldly face our difficulties, and by awakening the public conscience enable Parliament to supply us with the machinery, and impose on all alike the duty of providing education for our whole population. He foresaw the religious difficulties, and he foresaw that they should lose some considerable advantages connected with the present system, but the balance of good lay on the side he advocated. He would maintain the present system where it works well; but wherever the provision fell short of

the wants of the population, he would supply the deficiency by an education rate. He admitted the present system of voluntary and state aid in some districts had nearly supplied the means, but in the poorer districts of large cities some other means more stringent and peremptory and independent of individual caprice and illiberality must be found. The alternative was the growth of a vast population in ignorance and vice, with ever increasing danger to the state and to the reproach and scandal of a civilised and Christian people.

The address was followed by three papers—one by Canon TOOLE, advocating the teaching of religion in all schools and to all scholars; another very able one by the Rev. JOHN OAKLEY, advocating a secular system supplemented by voluntary religious teaching, and suggesting that the State should speedily present an *ultimatum* to the Church; and the third by the Rev. JOHN KENNEDY, in which he pleaded with the Liberal side for toleration towards narrowness and bigotry, and strongly urged on the Church to accept a "Conscience Clause" as the least the State could exact, and the most the clergy could expect. In the able discussion which followed there was a general feeling expressed that most of those who talked of religion as essential to education really meant theology; that those who were against its incorporation in the school curriculum were really only thinking of theology; and that while the schoolmaster might teach those great fundamentals of religion and morals in which all churches are agreed, it might be left to the clergy of every denomination to inculcate their own theologies. All speakers seemed to agree that the present system is only temporary, and that when once the people are interested in the subject, and force it upon the legislature, there will be no difficulty in effecting a compromise, by which the religious difficulty will be met, and a good secular education given to every child in the country.

An interesting paper by Major-General Sir ARTHUR COTTON, on Famines in India, was ready in a supplementary section specially opened for the purpose, and Mr. HARE'S exposition of his somewhat peculiar views on Electoral Representation gave rise to a lengthened discussion, which was taken part in by Lord ROBERT MONTAGU and other members of Parliament.

In the Jurisprudence Department of the Social Science Congress on Monday the subjects considered were the extradition of criminals, the laws relating to charitable trusts, and the necessity of holding inquests in cases of death in other institutions besides gaols. In the department of education a number of papers were submitted on popular education, the discussions on which turned upon the operation of the Education Aid Society in Manchester. In the Health Department, the president, Dr. FARR, delivered his address, which was followed by discussions on the adulteration of food, and on the laws relating to health. The management of workhouses, and the means to be adopted for their improvement, the reduction of the national debt, and public works, were the subjects debated in the Economy and Trade Department. At a *soirée* last night Mr. Ashworth's paper, "On the Progress of Lancashire," and papers on bribery at elections, were read.

On Friday a great meeting of working men was held in the Free-trade Hall, under the presidency of the Earl of Shaftesbury. Lord BROUGHAM delivered an admirable address, in which he gave expression to his sympathy for the working classes, and for all the movements which tend towards their improvement. Mr. THOMAS HUGHES, M.P., gave a long account of the operation of working men's colleges, and strongly urged that they should be opened in all parts of the country. General Neal Dow, Mr. George Godwin, and others, also addressed the meeting. The Earl of SHAFTESBURY defended the aristocracy from the attacks of certain persons who described the House of Lords as being composed of men devoid of intellect. He held that the aristocracy of England had the welfare of the working classes at heart. There were about 5,000 persons present.

In the afternoon there was an excursion to Sabden, where there was a *soirée* in celebration of the opening of the Cobden Memorial Mills, one of the new "partnerships of industry"; Mr. Thomas Hughes, M.P., occupied the chair. Mr. Cobden owned a mill at Sabden.

PARTNERSHIPS OF INDUSTRY.

At the Leeds Town Hall the shareholders, workmen, and frien,ds of Henry Briggs and Company (Limited), colliery owners, met to celebrate the successful completion of the first year's working under the partnership-of-industry principle. The hall was crowded. Mr. H. Briggs, the senior partner, presided. The speakers included Mr. Thomas Hughes, M.P., and Professor Fawcett, M.P. Mr. Hughes having spoken on the general principle of co-operation, Professor Fawcett said that such partnerships as those of Messrs. Briggs and their men were a sure remedy for strikes, and he felt that the future welfare of England almost altogether depended on the extension of this scheme to other branches of trade. An allusion had been made to the working classes possessing more power in the constitution, and he perfectly sympathised with it, and prayed for an extension of the franchise. When they obtained more political power many other people would come forward and claim to be friends of the working classes; but when they had fought and won the battle of reform there would be another battle still to be fought, and some who were now political Radicals would have to fight against economic Tories. If they wanted a test whether large employers of labour were what they called themselves, friends of the working classes, they should not be satisfied simply with the assertion of such employers that they were favourable to an extended franchise, but should also ask them whether they were prepared to follow the example of Messrs. Briggs.

On Saturday, the Cobden Memorial Mills at Sabden were publicly inaugurated by a *soirée* in one of the spinning-rooms of the mill, which adjoins the print works with which the late eminent statesman was for some years connected. The premises have been purchased from Mr. Heald, and are being started as a co-operative concern under the principle of partnership of industry. The spinning-mill has been purchased on such terms that when fitted up with new machinery, it will cost 16s. per spindle. The weaving-shed is fitted up with 400 old looms, which have been purchased at old metal price, and are to be substituted by new looms, and the concern got into operation by the end of the year. Fully one-third the capital is already subscribed. The property has been valued at 15,292*l.* 8s. 8d., while a capital of 50,000*l.* is required to put the mill in full working order. About 600 partook of tea in the carding-room, while quite 2,000 persons attended the meeting afterwards held, and over which Mr. Thomas Hughes, M.P., presided. In his opening remarks he spoke at considerable length on the advantages of co-operation, and more especially of the system of partnerships of industry. During the last forty years co-operation had made three distinct developments, three distinct steps. Its first development was that organised by Mr. Owen, and as all old co-operators knew, it became unsuccessful, while its second development, in 1848, had shown the great want of business experience and tact which was generally found in what might be termed the middle class, which drawback to the success of productive societies would take the present generation to remedy. The third step was the passing of a short Act of Parliament in July, 1865, which had enabled masters to give to their *employés* a portion of the success which he received by their exertions. This had produced partnership of industry, which he hoped would succeed in this country, as it would enable concerns to be managed by persons of the master class, men who had gained more experience in the conducting of large businesses than was yet possessed by the operative. He was gratified to report that the principle had succeeded very well with the firm of Messrs. Briggs, coal proprietors, near Leeds. It had not only done away with strikes, but had increased the receipts of the masters from four to twelve per cent., while extra profits had been distributed to the workmen. If the system had succeeded with collieries it must succeed with factories, and he rejoiced that they were inaugurating the system as applied to cotton-mills in Lancashire that day, for he was sure that by care and proper management it must succeed, not only in cotton and coal, but in every productive department of trade. And while it would confer additional benefits upon working men, it would be the means of more closely cementing good will between all classes of society. (Applause.) Mr. E. O. Greening, of Manchester, explained the origin of the society, and spoke of the success which had attended it; though a single prospectus had not been issued in reference to it, one-third of the capital being already subscribed. The Rev. W. M. Molesworth proposed "Success to the partnerships of industry," and spoke in very high terms of the great advantages of co-operation. Mr. Walter Morrison, M.P., seconded the motion. He spoke in the most eulogistic terms of the benefits derivable from co-operation and partnerships of industry, and argued whether by its means wealth could be produced at the same ratio as by private transactions. He thought it could be found possible, and hoped everything would be done to further the society there started. Mr. Ernest Jones moved, "Success to the Cobden Memorial Mills," and in a forcible speech maintained that the increased manufacture on the continent and in America, called for increased effort at home, and would, in the end, tend to the curtailment of wages, which partnerships of industry would, to a great extent, alleviate by a subdivision of profits and improved workmanship. He hoped it would also be the means of improving the social position and education of the masses, and of establishing greater domestic economy and comfort among them. The Rev. J. Leigh, of Pendleton, seconded the proposition, which was carried.

DR. RALEIGH ON ENGLAND AT THE PRESENT TIME.

On Friday evening last, a lecture upon the above subject was delivered on behalf of the Canonbury Mutual Improvement Association by the Rev. Alexander Raleigh, D.D., the President, in Hare-court Chapel, Canonbury. The large and commodious chapel was well filled by an appreciative audience. After a suitable prayer, Dr. Raleigh, in introducing his subject, remarked that he did not think he had need to make any apology for speaking upon England to an English audience. Patiotism had always been regarded as one of the noblest sentiments of humanity. He thought that it was specially incumbent upon us as a nation to look carefully into our position at the present time. In the remarks that he should make that evening, although he could hardly expect to meet with an unanimous consent, yet he hoped to speak unprofessionally and without party bias. He thought it well, in endeavouring to form a true estimate of the character of a nation as of an individual, to state the redeeming features first. He should, therefore, first consider what were the virtues of the English nation. One great virtue of England was, that she was an old country. As with individuals, old age was, as a general rule, a guarantee of a life that had been spent calmly, temperately, and firmly set against temptations; so with a nation, valour and self-determination were needed to enable her to withstand the shocks to which in the course of time she was subjected. The lecturer further enlarged upon what was implied by saying that England was an old nation, and went on to express a hope that, seeing that she had in the past shown that she had the power to grow through rapine and storm, she would in future evince a like vitality. Our colonies were next referred to as an illustration of our national fertility. No other nation had shown a similar prosperity since the days of the Roman Empire, and the Roman Empire in its palmiest days would not compare with the present state of England. The colonies of England, conjointly with the United States of America, were first among the nations of the world in civil and religious liberty, and some of them had even outrun the mother country in these respects. He had said enough of English virtues, and would now reverse the picture. He considered that the present was a very critical pause in England's history. Unmenaced by a single foe from without, her position was yet extremely critical. Thoughtful men were beginning to suspect that, reasoning from the analogies presented to us by the history of other nations, there was much in our present national tendencies worth calm consideration. Most of the great kingdoms of the world had attained their greatness by industry and energy, and their decay had dated from the time when they had given themselves up to effeminacy, luxury, and wealth. Our history had reached this point. We were never so wealthy. We were pulling down our barns, and building greater and more, we were ostentatiously wealthy. The result of this was seen in the fact, among others, that a question of pure injustice did not now fire our blood as it once did. Although he should not adopt a prophetic tone, nor be either strictly political or ecclesiastical, he would endeavour to sketch what he conceived to be our leading faults, and to show what would be their consequences if not provided against. One of them was that of being emphatically too English. In Mr. Dickens's last story, that great humourist had well drawn a character who was a specimen of our national egotism. We had attained that which was the great desideratum of the projectors of the Atlantic telegraph, viz., perfect insulation. So widespread was this prejudice that it was found every day in our newspapers and literature. Every nation and individual had their partialities, but the self-complacency of an Englishman was unequalled. To have any doubt as to the superiority of English institutions, whether social or political, to those of any other nation in the world, was the same as disbelieving the Gospel or doubting a mathematical axiom. He did not dwell upon this as a matter of mere pleasantry, but because he considered it necessary for the well-being of nations that they should be open to be convinced of their national faults; and that they should be bound together by an interchange of sympathy. That nation would shine greatest which was most modest, and again the parallel between the nation and the individual applied, and it might be said, "Pride goeth before a fall." The Great Giver of all had left none without some distinctive gifts. The lecturer then alluded to the characteristic excellencies of several of the leading European Powers, and thence concluded that it would be better for us if in many things we were more ready to confess our defects, and a little less sublimely English. Our love of money was next touched upon as one of our national weaknesses. The rev. lecturer ably pointed out how the desire for this necessary was capable of degenerating into a sordid and hurtful passion. This was considered our characteristic vice by those of other nations. It was not creditable to us that in no other country man's wealth was considered such an essential for admittance into society. He had been told by a prosperous American merchant that in that country many men who were eminently wealthy were ostracised by good society because they were suspected to be sharpers. Here, on the other hand, gold was sufficient to excuse everything, and even in the best society. The passion was not confined to one class. The recent revelations before the election committees showed this. Ducal money bags were supplied. The clubhouses, the so-called seats of English honour, were mixed in the dirty business and the members of Parliament themselves. The cases of Totnes, Reigate, and Great Yarmouth were happily exceptions, else the whole fabric of the English nation must inevitably rot and perish. The love of pleasure was another of our national faults. He should not then dwell upon the worst kinds of pleasure, but consider the tendency of those which were ordinarily acknowledged as legitimate. It was a doubtful question whether the pleasure supposed to be derived from the beautiful song or grand oratorio did not derive its greatest zest from the sensuous surroundings which were to be found where these things were provided. Although the soul might be lifted up by the grand harmonies, he thought these were not the only attraction. The sensational character of our periodical literature was commented on as another instance of our present tendencies. Then, again, it was seen in the change which had come over our public worship. There had lately, and he was happy to say it, been a greater concern evinced about congregational singing. At the same time it was necessary to beware that the desire to please the senses did not carry our minds from the grand aim of public worship. Speaking of prayer, the lecturer remarked that in the Church of England, the desire for prayer was rising. And there again, the passion

was seen in the wish to sing the prayers. Many parishes were divided into factions from this very cause. The timid, the fearful, the half-hearted, were desirous to conduct the service in the same way that their forefathers did, whilst the bold, the reckless, and he would add, the truly devout, wished to substitute a surpliced choir, incense, and vested priests. He thought the mainspring of the present ritualistic movement might be resolved into a love of pleasure. It was so natural. Perhaps the preacher was dull and stupid—as he defied any preacher not to be at times—or struck the Bible too often instead of the point of the argument, or said things and asked questions which were sometimes too homely to be pleasant. Was it not easy for human nature to prefer incense and gesture and music to religion of this kind. The lecturer could not foresee what would be the future of the English nation unless she set herself firmly against the allurements of these things. Pride was another of our national faults. There were various kinds of pride which were eating at the vitality of English life. First, the pride of knowledge. This led us to lose sight of pure justice in intellectual cobwebs. He was ashamed of his old friend *Punch*; for instance, for lending its support to a man who could flog defenceless women. The *Saturday Review*, again, was an instance of intellectual pride. The peculiar pride of the Saturday Reviewers was the pride of being gentlemen. To sneer at Low Churchmen, philanthropists, Dissenters, —frequenters of "little Bethels," was the term—anyone, in short, who was in earnest or not a gentleman, was their stock-in-trade. Whilst Thackeray was alive they were kept in check. The lecturer went on to expose this pride of those who arrogantly assumed that they alone were gentlemen, pointing out that their tone was utterly unlike that of the true gentleman. This feeling of gentlemanness, as he called it, was kept up by class pride, which many of our institutions helped to foster. He paid a graceful tribute to the legitimate benefit conferred upon us by the House of Lords, at the same time hinting that there were anomalies connected with it capable of being remedied. The lecturer then alluded to the conduct of the late Parliament with respect to the reform question, which he condemned. He deplored the want of education which still existed to a great extent amongst our labouring classes, and remarked that it made it seem more sad when we saw how the progress of education was often impeded in the name of religion. God was a God of light as well as a God of love; and it was great injustice in man to refuse to communicate his light because they were not exactly agreed upon religious matters. The lecturer concluded with an eloquent peroration, in which he sketched the course the English nation must pursue to go on in the path of greatness, and graphically depicted her future glory and prosperity if she followed the course he pointed out.

At the conclusion of the lecture the doxology was sung, and the audience dispersed after receiving the benediction.

THE WEST RIDING REFORM DEMONSTRATION.

This great gathering took place on Woodhouse Moor, near Leeds, on Monday. The weather, though rather foggy, was fine. With a few exceptions, the members for the West Riding and the towns within it either declined or were unable to attend. The procession was entirely composed of working men. The directors of the local railways refused to grant special facilities, but from an early hour in the morning the deputations from Bradford, Dewsbury, and other towns, began to arrive; many of them had given proof of their zeal and earnestness by having walked the whole of the way, and at one o'clock an immense body, composed of the trades' unions, the friendly and other societies, political and non-political, had assembled in front of the Town-hall, whence the procession started for Woodhouse Moor, where, including the spectators who also lined the route in great numbers, and judging from the rosettes and party-coloured emblems which most of them wore, evidently sympathised in the movement, there could not (says the *Daily News*) have been less than 80,000 persons present, and in the procession itself there were probably from 15,000 to 18,000. The *Times* estimates the total number present at 200,000. On Woodhouse Moor five platforms were prepared, from which resolutions were simultaneously proposed, and carried by acclamation, in favour of manhood suffrage and vote by ballot, thanking Mr. Gladstone, Mr. Mill, and Mr. Bright—the latter "as the champion of the national cause in the House of Commons." The chairmen at the platforms were Mr. Woodhead, Huddersfield; Mr. Robert Kell, Bradford; Alderman Carter, Leeds; Mr. Clarkson, Dewsbury; Mr. Illingworth, Bradford. The chief speakers were Mr. Forster, M.P.; Mr. Scotson, Leeds; Mr. Geo. Potter, London; Mr. Edmond Beales, London; the Rev. W. H. Bonner; H. Marles; H. Watts; J. H. Morgan; J. Myers; Mr. Ernest Jones, Manchester; Mr. Snowden, Halifax; Dr. Thornton, Dewsbury; Mr. Firth, Keighley; Mr. Hodgson, Bradford; Mr. Milnes Edge, Manchester; Mr. Croft, Huddersfield, &c. The proceedings, which were admirably organised, were conducted throughout in the most peaceable and orderly manner.

In the evening a meeting was held in the Victoria Hall of the Town-hall, and the whole of this magnificent chamber was densely crowded long before the hour appointed for the commencement of the proceedings. Mr. Alderman Carter, chairman of the Leeds Manhood Suffrage Association, presided, and after a short speech from the chairman, the Rev. W. Thomas, of Leeds, moved the first resolution:—

That this meeting enters its solemn protest against, and its denial of, the charges of venality, ignorance, drunkenness, and indifference to reform, brought against the working classes during the last session of Parliament, and hereby pledges itself to advocate for the future registered residential manhood suffrage and the ballot as the only just and proper basis of representation.

Mr. E. A. Leatham, who was loudly cheered, seconded the resolution.

Mr. Robert Kell, of Bradford, moved, and Mr. Councillor Gaunt seconded, an address to Mr. Bright which concluded:—

To you the people of the United Kingdom entrust their cause. In you they have unbounded confidence, and through you, God giving you health and strength, they trust soon to be able to shout with heart and voice the glorious word "Victory."

Mr. Bright, on rising, was received with great enthusiasm, the meeting rising *en masse*, and cheering vigorously for nearly five minutes. He said that victory was only to be achieved by the combined and resolute efforts of millions of people, though he drew a good augury from the verdict pronounced by the West Riding, which had often decided the policy of England. After briefly stating their demands he went on to say:—

Well, then, we come to this conclusion, that the Parliament of England, and mainly the House of Commons, is the foundation of the law and of order, and that unless the people are heard in that House the people are not the source of power, and they themselves are but little removed from a despotism—not of the Crown—but of a privileged and limited class. (Cheers.) I believe that the House of Commons has no pretence whatever for its existence, except that it speaks for the nation, of which it is a part. It was not established to speak for the Crown and the dynasty; it was not established, or ought not to exist, to speak merely for nobles and great landowners. It has not the pretence to be a popular assembly, if it speaks more for the boroughmongers; and I say that its character is degraded when on its benches can be seen by scores money-bag M.P.'s—(cheers)—M.P.'s who have walked into their seats for Lancaster, Totnes, for Yarmouth, or for a score—or it may be for two or three scores—of other boroughs, which are very much in the same predicament. (Cheers.) Whilst speaking for these—for the Crown—for the nobles—for the great landowners—for the boroughmongers—for the men who have purchased their seats in Parliament—the House of Commons is no security for the freedom of the people; and if it speaks for only one out of six or seven of the people it is no fair representation of the nation. If it exists at all, if it is to be either in accordance with the principles of the English Constitution, it ought so far to represent all classes of the people as that every man, whether he has a vote or not, can himself feel that he has an interest in the House and that it watches fairly over his rights and his interests. (Cheers.)

He then referred in illustration of the working of the present system to the election for Brecon last week, a Welsh town of 230 electors. But this was not the only borough of the kind.

In England and Ireland there are sixteen boroughs, and the population of each of them is under 5,000, but they return twenty-two members to Parliament. In England, Wales, and Ireland there are not less than seventy-two boroughs, whose population varies from 5,000, but is under 10,000 persons, and they return 127 members to the House of Commons. (Shame.) You do not know much about little boroughs; but there are small boroughs in Yorkshire as well as in Wales and the south, in which a little compulsion or corruption, or a very acute attorney, or that sort of combination which prevails amongst a few publicans, and which may be accounted for if it cannot be justified by the exceptional position in which they are placed, and the exceptional legislation to which they are subject. In these small boroughs any of those things can make the difference whether one man or the other is returned to Parliament. In point of fact, there is no real representation in these small boroughs. In them the wishes of the people are nothing; the representation is in the hands of 200 or 300 electors, manipulated, coaxed, compelled, corrupted, and bribed.

Mr. Bright again quoted the opinions of Mr. Lowe—the man without a constituency, he who virtually returned him being in his tomb—respecting the working classes, which were only of consequence because they were welcomed with enthusiasm by the whole Tory party in the House. But if they were representatives of half a dozen great landowners who sat for counties, was it to be wondered at that liberal measures made so small and difficult progress within the walls of that House?

I was very much struck towards the end of the last session by an answer that was given to me by one of the most accomplished members of that House, who has taken his seat there only since the last election; and I believe there is no man in the House whose opinion on a point like this is more worth attention. I asked him as he sat there from the beginning of the session—say from February till the month of June—what he thought of the House of Commons? His answer to me was given in language of positive sorrow. He said that he was shocked and discouraged by what he had seen, for, he said, "I think this is a House in which no good can be done." (Hear.) Now, for what are we met here to-night, and for what did—I will not say 100,000 or 200,000, or a quarter of a million—but a multitude whom no man could count—why did that multitude to-day quit all its usual labours and avocations, march long miles through your country to gather on your neighbouring moor? It was to protest against this state of things, and if possible to change it; and we are resolved—now you agree with me—(Hear)—we are resolved—(great cheering, the people rising, and waving hats and handkerchiefs)—that every member who sits in the House of Commons shall have a free constituency, and that every working man throughout the United Kingdom shall form a fair portion of every free constituency. We propose, in fact, to restore the representation, and to restore the fair and free action of the English Constitution. We believe that there is a spirit created in Birmingham, in South Lancashire, in the West Riding of Yorkshire, in the Newcastle and Durham districts, and in Glasgow and the West of Scotland, there is a power rising which, fairly combined, can do all this. (Loud cheers.) The working men must combine, and they must subscribe. A penny a week or a penny a month, from the thousands and from the millions, would raise funds that would enable you to carry on the most gigantic and successful agitation that this country has ever seen. (Cheers.)

It was mainly their own voice that would decide their own fate. They were the great nation excluded. Their labours had converted this island into a fruitful garden, and with the aid of the middle-class, they would be able to overthrow for ever the dominion of a single class. Public opinion was wonderfully changing, and it was said now that the Tories were half repenting the course which they took during the last session, and that the 280 gentlemen who threw out Mr. Gladstone's bill for enfranchising 204,000 working-men were now favourable to reform. Perhaps they only wanted place and power, and that Lord Derby's friends were not an anti-Reform party, but, as was said in America, a bread-and-butter party. (Cheers and laughter.) It was, therefore, all the more important that working-men should let the country know what they wanted.

Our object is this,—to restore popular representation in this country, to make the House of Commons the organ and representative of the nation, and not of a small class of it. If you look over all the world, you will now see that representation is extending everywhere, and the degree of its completeness is becoming the measure of national liberty, not only in the North American continent, but in the nations and kingdoms of old Europe. (Cheers.) I have mentioned the North American continent. To-morrow is the greatest day in the United States, when perhaps millions of men will go to the poll, and they will give their votes on the great question whether justice shall or shall not be done to the liberated African. In a day or two we shall hear the result, and I shall be greatly surprised if that result does not add one more proof to those already given of the solidity, intelligence, and public spirit of the great body of the people of the United States. I have mentioned the North American continent. I refer to the colonies which are still part of this empire, as well as to those other colonies which now form this great and free republic, founded by the old Genoese at the end of the fifteenth century. A friend of mine, Cyrus Field, of New York—(cheers)—is the Columbus of our time, for after no less than forty passages across the Atlantic in pursuit of the great aim of his life, he has at length by his cable moored the New World close alongside the Old. (Cheers.) To speak from the United Kingdom to the North American continent, and from North America to the United Kingdom, now is but the work of a moment of time, and it does not require the utterance even of a whisper. The English nations are brought together, and they must march on together. The spirit of their government must be the same although the form may be different. If it be true that a broad and generous freedom is the heritage of England, our purpose is this, —to establish that freedom for ever on the sure foundation of a broad and generous representation of the people.

The right hon. gentleman then resumed his seat amidst loud cheers.

Mr. E. Beales and Mr. Ernest Jones proposed and seconded a resolution similar to that passed at the morning meeting, acknowledging the services of the Liberal members of Parliament who had supported the cause of the people.

Mr. Forster, M.P., who responded, was loudly cheered for some minutes. After a brief speech he concluded by observing that for his own part he was not an advocate for manhood suffrage, but preferred household suffrage. He bespoke a fair hearing for any measure that might be introduced by the present Government, and hinted that it was not impossible that Mr. Disraeli, like Sir Robert Peel, might close his career by sacrificing his party, and producing a really Liberal bill.

A vote of thanks to the chairman terminated the proceedings.

Prior to the meeting at Woodhouse Moor, the central committee sent an invitation to Mr. Lowe and Mr. Horsman inviting them to attend in order that they might have an opportunity of judging the character of the working men of West Yorkshire.

According to present indications (said the letter), there will be a muster of upwards of 100,000 men next Monday, nearly the whole of whom are *bonâ fide* workpeople, in the receipt of weekly wages, and who are at present excluded from voting for members of Parliament. It is calculated that no less a sum than 60,000*l.* or 70,000*l.* will be the cost of this great meeting to those whom you have stated are unfitted and have no desire for the franchise.

Of course no replies to this letter were received.

The following letter has been sent by Mr. Brand in answer to an invitation to attend the Reform banquet at Manchester:—

Glynde, October 3, 1866.

Sir,—It is with regret that, on public grounds, I feel bound to decline the invitation of the executive of the National Reform Union to attend the Reform banquet at Manchester next month.

I hold it to be my duty as a Liberal member of Parliament to wait and watch the action of the present Government with respect to the Reform question.

Three courses are open to the Government,—

1. They may decline to deal with the Reform question at all.

2. They may propose an illusory or pernicious measure.

3. They may propose a measure, if not good, at least capable of being made so.

It seems to me that the line to be taken by the Liberal party is clear.

If the Government take the last and best course, we ought to support the second reading of their bill, and endeavour to improve it in committee. On the other

hand, if the Government take either the first or second course, it will be for Parliament to pass judgment upon them.

Believe me, yours obediently,
H. Brand.

J. D. Morton, Esq., National Reform Union, Manchester.

A torchlight meeting of the Reform League was held on Wednesday evening in Bartholomew-close. There were probably 400 persons present. The usual resolutions pledging the meeting to endeavour to obtain manhood suffrage, vote by ballot, &c., were carried.

Mr. Newdegate, M.P., in addressing his constituents the other day, admitted that "the position of this nation in the world—the prestige of England—would be increased and improved when a Reform bill had been passed sending members to the House more fully representing numbers as well as property." Lord Leigh, at a meeting at Coventry, also said he was not afraid of a wide extension of the suffrage.

THE CHOLERA.

The following is an extract from the Registrar-General's last weekly returns for the metropolis:—182 deaths from cholera and 69 from diarrhœa, were registered during the week. 16 deaths from cholera and 8 from diarrhœa occurred in the west; 37 from cholera and 8 from diarrhœa in the north; 31 from cholera and 18 from diarrhœa in the central; 50 from cholera and 17 from diarrhœa in the east; and 43 from cholera and 18 from diarrhœa in the south districts. Eighty-six young persons under 20 years of age died from cholera, and 49 from diarrhœa; at the age of 20 and upwards, 96 deaths occurred from cholera, and 20 from diarrhœa.

The Registrar-General has announced that he will cease to publish daily returns of the mortality from cholera, and the resolution was very much blamed at a meeting of the Mansion House Committee on Monday. It was said that this discontinuance would lead people to believe that the epidemic is at an end, while, in point of fact, it is increasing. That this is so is shown by the return for Saturday, which is the highest that has appeared for many weeks, no doubt owing to the warmer weather. Although Saturday is usually one of the days on which the deaths are few, there were no less than 38 registered from cholera, and 10 from diarrhœa; 6 deaths from cholera occurred in the west districts, 7 in the north, 10 in the central, 10 in the east, and 5 in the south.

THE ABOLITION OF CAPITAL PUNISHMENT.

Although the question of capital punishment is not marked for special discussion at the Manchester Congress, as it was at the York and Sheffield meetings, yet it has received a large share of attention. It is evident, from the turn which the discussions in the Jurisprudence Department have taken, that thoughtful and influential men are becoming more and more convinced of the expediency and moral necessity of abolishing the gallows. It was striking to observe in the discussions that followed the reading of Mr. Commissioner Hill's paper, in the Reformatory Section, that the most experienced officials connected with convict and prison management united in bearing testimony to the evils of capital punishment and to the entire practicability of establishing an efficient and safe substitute. Sir Walter Crofton, the late director of convict prisons in Ireland, and now a director of those in England; Captain Cartwright, the present governor of Gloucester Gaol; Mr. Shepherd, forty years governor of the West Riding prison at Wakefield; and Mr. Frederick Hill, many years inspector of prisons, all expressed their conviction of the safety and desirableness of abolishing the gallows. Many other gentlemen present at the congress have arrived at the same conclusion. Amongst these may be named the Honourable George Denman, M.P., Q.C., the president of the Jurisprudence Department, Mr. Robert Rawlinson, C.B., Mr. Hadfield, M.P., Sir James Watts, Mr. Henry Ashworth, Mr. Thomas Beggs, Mr. William Tallack, Dr. Pankhurst, Dr. John Watts, and Dr. Holland. Sir Walter Crofton has rendered special service to the cause of abolition by the striking facts which he has recently collected from abroad in proof of the practicability of enforcing life-sentences without endangering either the health or the reason of the prisoners. Amongst the examples adduced by him is that of the Ghent prison, in Belgium, where there are 460 convicts confined under life sentences. Of these thirty-four have already undergone continuous imprisonment for upwards of twenty years, or for periods varying in duration from twenty-one to thirty-three years, virtually a lifetime. These persons have not suffered from any considerable detriment to their mental or physical health. Referring to the objection often adduced by theoretic persons, that the infliction of life-imprisonment causes special danger to the warders, Sir Walter Crofton remarked that such danger is "absolutely nothing under judicious management." He added that in almost every instance where attacks upon warders have been made, they have been the result of negligence, or the absence of classification. Lord Teignmouth, in expressing his appreciation of Sir Walter Crofton's labours, stated that if the country would adopt the plan of life-imprisonment advocated by him, it would render the abolition of capital punishment safe. Sir Walter's plan is that life-imprisonments shold henceforth be made real, and not merely for a term of years; that convicts thus sentenced should be confined in a prison built on some island off the English coast, where escape might be rendered impossible, and where it would be evident to the public that murderers were consigned to absolute and final seclusion from society.—*Manchester Examiner*, *Oct.* 8.

Representation of Derby.—The *Manchester Guardian* intimates that Mr. Robertson Gladstone has declined the invitation of the Liberal electors of Derby to allow himself to be put in nomination for that borough at the next election.

Court, Official, and Personal News.

It is stated that the Queen will leave Balmoral in about a fortnight, instead of extending her stay to 2nd November, as was at one time intended.

Her Majesty has consented to perform the ceremony of inaugurating the Aberdeen waterworks on the 16th inst., in accordance with the invitation addressed to her Majesty by the Police Commissioners of the city. The ceremonial will take place at Invercanny, the point at which the water is taken from the river Dee. The Prince Consort Memorial, now being erected at Glasgow, is to be inaugurated by the Duke of Edinburgh.

The *Dundee Advertiser* gives an account of the departure of the Queen from Dunkeld on Saturday. Previous to her departure (at half-past ten in the morning) the gates of the ground were thrown open, and the public freely admitted. A crowd of several hundreds of respectably-dressed people accordingly lined the avenue to catch a glimpse of the Queen. There was a rumour that her Majesty was to have planted a tree, as she did on a former occasion, in remembrance of her visit; but she did not do so. A few minutes before her Majesty started, Prince Arthur, General Grey, the Marchioness of Ely, and Miss Macgregor left in a waggonette, the young Prince freely acknowledging the cheers of the crowd by lifting his Highland bonnet. Then came her Majesty, the Princess Louise, and the Duchess, in a carriage-and pair, with postilion and outriders—and Ghillies Grant and Brown on the box. Her Majesty was loudly cheered, and graciously acknowledged the applause by repeated bows. She was dressed, as usual, in plain black, and widow's cap beneath her bonnet, and crape veil, and looked remarkably well. During her Majesty's stay at the cottage there have been two men from the Athole Highlanders on guard every evening in front of her rooms.

The King of the Belgians has conferred upon the Lord Mayor a Commandership in the Order of Leopold, as a mark of his Majesty's appreciation of the manner in which he was entertained in the City on the occasion of his recent visit to this country. The Belgian Minister attended at the Court of Common Council on Thursday, and handed the insignia of the Order to the Lord Mayor.

The *Manchester Courier* is enabled to contradict, "on the highest authority," the rumour that Prince Christian had contracted a morganatic alliance previous to his marriage with the Princess Helena. As to the Prince of Wales not giving her Highness away, her Majesty had consulted the Archbishop of Canterbury on the propriety of doing so herself, and the arrangement was carried out with his Grace's sanction, according to the Queen's wishes, the real cause being that it would have been awkward for the Prince of Wales to give away his sister to one who had advanced claims to a portion of the dominions of the King of Denmark.

The sum of 89,818*l.* is applicable to the reduction of the National Debt, through the sinking fund, in the current quarter.

A marriage is about to take place between Miss Gibson, a daughter of the Right Hon. T. Milner Gibson, M.P., and the Hon. Reginald Windsor West, a son of the Earl of Delawarr.

Captain Sherard Osborn, C.B., late in command of the Royal Sovereign, has been appointed a member of the Ordnance Select Committee.

It is stated that Lord Cowley has withdrawn his intended resignation of the Paris Embassy, and that he will continue at his post for some months longer.

Garibaldi, says the *Sunday Gazette*, will, in all probability, visit England in the month of November. Colonel Chambers, it is said, is making preparations for his reception.

It is announced that ex-Governor Eyre is engaged in writing a history of the Jamaica insurrection. His testimonial committee have received in cash and promises nearly 12,000*l.*, and they have already had under serious consideration the course to be adopted and the counsel to be retained in the event of the threatened criminal prosecution being carried out.

The Manchester City Council have declined to join in the invitation of Lord Derby to Manchester to inaugurate the Albert Memorial.

The reported retirement of Sir Morton Peto from the representation of Bristol is contradicted, and it is stated that the rumour is entirely without foundation.

The *Globe* now appears as an avowedly Tory organ.

Miss Mary Carpenter, who has proceeded to India for the benevolent purpose of endeavouring to promote the advancement of education amongst the native girls, has reached Aden on her journey out.

A rumour, probably unfounded, is current that the Post-office authorities are considering a scheme for taking the telegraphic system of the country into their hands.

The Government have decided upon making another effort to effect the release of the Abyssinian prisoners. Mr. Flad is the gentleman chosen to proceed on this arduous and dangerous mission. He will bear an autograph letter from the Queen, and Colonel Merewether, who will accompany him as far as Massowah, will carry out a number of splendid presents, which it is hoped will conciliate the Imperial barbarian.

The *United Service Gazette* says the rumour is current in military circles that the recall of Sir W. Mansfield has been decided on, and that the sanction of her Majesty is now the only thing necessary. His successor will probably be Sir Charles A. Windham.

LITERATURE, SCIENCE, AND ART.

Boston and the United States have just lost one of their most eminent scientists in the death of Dr. A. A. Gould.

General Lee has nearly ready for publication his "History of the Campaigns of the Army of Northern Virginia, from its Organisation to its Dissolution."

Mr. Alfred Tennyson is, it is said, engaged on a new poem, to be published early next year.

The *New York Home Journal* of September 12th says that Mr. Thomas Hughes, the author of "Tom Brown at Oxford," has just become the special London correspondent of the *New York Tribune*. In accepting the engagement, Mr. Hughes writes:—"I have always wished to have the chance of constant speech in your country, to which I am much attached, and where there is as much misunderstanding about England as we have here about you."

Under the title, "A Parley with my Critics," Mr. Swinburne is about, it is understood, to reply to some of the reviews of his lately published poems.

Mr. and Mrs. German Reed, with Mr. John Parry, will reopen the Royal Gallery of Illustration on Monday evening, the 15th inst., with their popular entertainments of "The Yachting Cruise" and "The Wedding Breakfast."

Mr. James Augustus St. John has just returned from a tour in Spain, where he has examined numerous documents throwing a new light on the life of Sir Walter Raleigh, on whose biography Mr. St. John has been engaged for upwards of seven years.

Specimens of M. Doré's drawings for the folio volume of Milton's "Paradise Lost," which will shortly be issued from the press of Messrs. Cassell, Petter, and Galpin, have been submitted to the bookselling trade.

A posthumous novel by Nathaniel Hawthorne is spoken of; but it is said that the widow hesitates to publish it, because it bears marks of incomplete correction.

Friedrich Wilhelm Krummacher has produced a new work, entitled "David, der König von Israel."

A manuscript volume of sermons, prayers, and pulpit addresses, by Alexander Henderson, the eminent Reformer and divine, has recently been discovered by the Rev. R. Thomson Martin, Wishaw. The sermons, &c., it contains were all uttered in the year 1638, one of the most memorable years in the history of the Church of Scotland, and a year with which Henderson's name is imperishably identified. The volume is in course of preparation for the press, under the editorship of Mr. Martin, to whom the original MS. belongs. Dr. M'Crie has supplied the editor, for insertion in his volume, with a brief but interesting memoir of Henderson by Woodrow, never before published, the original of which is in the British Museum.

Mr. Maguire, M.P., has embarked for America at, it is understood, the instance of Mr. Murray, the publisher with whom he is stated to have contracted for the publication of a history of the Irish in that country.

Panic at Tottenham-Court-road Chapel.—On Sunday evening a serious panic was created in Tottenham-court-road Chapel under the following circumstances:—The Rev. J. W. Boulding was preaching to a congregation of about two thousand persons, and had proceeded some little way with his sermon, when the chapel-keeper, according to his usual custom, proceeded to lower the centre gas-lights. Unfortunately, in endeavouring to turn them as low as possible, he completely extinguished the majority of the burners. Some, however, were still alight, and an escape of gas from the others was the necessary consequence. The smell in some parts of the chapel became so bad that numerous persons quitted their seats, but were informed that the gas arrangements were such as to render alarm unnecessary, the burners which had remained alight also having been extinguished by the gas being completely turned off at that particular main. Other lights, supplied from a second main, were still burning as usual. A gentleman was seen to ascend the pulpit stairs, and touch the minister's gown, apparently without speaking to him. Another gentleman afterwards mounted the pulpit-stairs, and spoke to Mr. Boulding. By this time, however, a cry of "Fire," had been raised, and shrieks of alarm resounded from all sides, the congregation, or a large portion of it, being seized with panic. The minister and other gentlemen urged upon the people to keep their seats, as no danger was to be apprehended. Those who were acquainted with the arrangements were satisfied of this, but some of them were timid of the crush. Numerous fainting fits ensued, but no serious accident occurred. The organ commenced playing, and order was partially restored. Mr. Boulding then gave out the hymn, "God moves in a mysterious way," &c., and this having been sung (the gas being relighted meanwhile), he stated that he thought of at once concluding the service, but he had been requested not to do so. He then proceeded with his sermon, and some few of those who had retreated in alarm rejoined the more sensible part of the congregation. At the conclusion of the sermon the rev. gentleman returned special thanks to the Almighty for carrying them in safety to the end of the service. The principal alarm existed in the galleries, where the smell of gas was of course greatest.

The cattle plague returns show that 40 attacks occurred during the week ending Sept. 29, being a decrease of 26 on the previous return.

Literature.

PRISON CHARACTERS.*

The motive forces in the human soul have been said to be a medley of the various special qualities of the animals below man in the order of creation. Accordingly, as one or other of these qualities predominates in the medley, so is the bent of the disposition and the distinctive character of the individual man. In looking over these life-pictures from the cells of our gaols, one could almost yield assent to this fancy. As under the guidance of the matron, we go from cell to cell of the prison, and look in on the strange creatures confined there, it is as if we were gazing into the dens and cages of some large menagerie. Here are to be seen the tiger, the hyæna, the dancing bear, the fox, the sloth, and wild birds of gay plumage, but croaking voice. And yet these are our sisters, degraded specimens—rather caricatures—of humanity! Oh, what a falling off is there! Victor Hugo says, "English statistics prove that in London four rob-"beries out of five have hunger as their immediate "cause." It would not appear so from these revelations. Led by evil propensities, native, as acquired in schools such as Fagin the Jew taught, and not sufficiently cared for and restrained by the higher civilisation around them, they preyed upon society, and society, with its strong arm, avenged itself, and locked up these prowlers, these waifs and strays from honest life, within walls and bars. To punish, to deter, and to reform is the purpose of this imprisonment, but, alas! the matron, as she takes us the round, can point to very few on whom the punishment appears to be exerting any beneficial effect. In their cells they are not deterred from practising their old games if chance give them the slightest opportunity. Some of them will at times, with tears, promise amendment, but only a small percentage of these carry out their promises on regaining their liberty. In almost all these poor, wretched creatures we can see that "even in their *prisons* live their wonted fires."

Among the fiercer inmates of the prison we are permitted to go through, is Honor Matthews, a tigress who was quite unsubdued by a long stay in the dark cell, where she was placed as a special punishment for some insubordination, and refused to leave her repulsive quarters when her health demanded a change to light and company.

"A fancied injury once committed against her dignity, away went all restraint, and she was transformed into a tigress, that for weeks afterwards neither kindness nor force could tame. She treasured up the names of the matrons who had reported her for her various offences; one name in particular she was constantly referring to with a demoniacal satisfaction as the name of the officer whom she intended to kill. 'I shall have her life!' she asserted to the prisoners, calmly and confidently; 'as God 's my judge, I shall have Mi-s ——'s life! I'm waiting for it every day, and I'm sure to get a chance in time.' This threat she never forgot; she clung to it with a confirmed tenacity that rendered every one—the officer who had been marked out in particular—watchful of Matthews' every movement, just as Matthews was watchful of the object of her hate."

This dreadful woman, all believed, would have killed the matron without the slightest hesitation had she fallen in her way. On her being sent, a second time, to prison, "almost her first inquiry "was as to the whereabouts of the matron who had "long ago offended her." Very seldom are these convicts forgetful and neglectful of their personal appearance. If one of them can contrive to get some piece of finery to distinguish herself among her fellows, she is highly delighted, and pranks herself out in her few extra bits of ribbon as a young lady would when going to her first ball. The condition and glossiness of the hair is a matter of much thought and *finesse*. It is a triumph to get hold of any castor oil that has been prescribed to one of the sick convicts. By various tricks this is often accomplished, and a glorious gloss thus given to the hair. When oil cannot be obtained, tallow will serve the turn. A matron going the rounds at night with a candle in her hand has more than once had it dexterously snatched from her by a hand thrust through the grating of the cell. One of the more vain of these poor women cleverly extracted a pane of glass from her window, which she backed or lined with a piece of brown serge from her dress, and thus made for her special use and delectation, a larger looking-glass than any of her sisters had, who were obliged to be content with small triangular bits of glass, or highly polished bits of dinner cans. This splendid possession the woman used to hide under her mattress at night, and in the day-time carry it to work or to chapel between her shoulders with her dress carefully fastened over it. Among the celebrities of the gaol was a dwarf, about three feet nine inches high, who had been a tramp all her life, consorting with every gang of thieves or gipsies she met with, ever ready to sing obscene songs, to dance mad dances, or to fight like a desperado. This beauty had the notion that she was super-eminent as a *danseuse*, and to "keep up "her practice" she would dance for hours together, and when put into the dark cell she would perform on her sloping bed with as much noisy stamping as she could make, raving the while her horrid ditties the whole night long, "making night hideous," and preventing most of the inmates of that ward from keeping.

"She was a woman who gloried in her impudence—in her bravado. 'She was fond of a row,' she asserted; and she made a 'row' to please herself rather than to annoy other people. She did not break out because she was offended,—'Lor' bless yer! nothink ever offends me,' she asserted once—but simply by way of distraction, and as the only means in her power to relieve the tedium of prison life. 'If you can't be jolly when you like, it's no good living at all!' was her favourite maxim; and to this she kept with admirable pertinacity. Twenty women like her in a prison would have rendered nugatory any system in the world—for they would have had strength to defy all punishments, high spirits and recklessness to regard them as trifles in their way, and they would have been for ever dead to any good impressions. Amelia Mott knew nothing that was good, and believed in nothing. She was more thoroughly animal than any woman it has been my unfortunate lot to meet. There was not a spark of modesty in her nature, and she was impervious to any sense of shame. Bestial in her thoughts and in her language, she was called 'The Beast' at last by the better class of women; and a matron of the prison would have rather had the responsibility of keeping in her charge a dozen 'refractories' than have had to encounter day after day this degraded nature. Her one redeeming point of character was her good-nature; her willingness to receive her punishment, take her bread and water, go to the dark—anything to oblige anybody."

Marvellous contradictions display themselves in these criminals. One old woman—quite a gentle-looking old lady, a capital attendant in the infirmary, begged for by the sick, and especially tender towards any babies who might be born in the prison, was yet a murderess. Another, a thin woman, with almost a distorted face, whose especial feature was her slim waist, "was the vainest of all the vain "women. . . . Her great effort was to direct her "officer's attention to the lady-like figure for which, "in her own opinion, she was distinguished; and "she would have gone mad with ecstasy could she "have, directly or indirectly, gained a compliment "from a matron." Besides these dark photographs, so few only of which are touched up with any light of hope, the "Prison Matron" tells us much of the internal arrangements and administration of a prison, the several duties of director, lady superintendent, matron, &c.—none of which are sinecures—and of the services rendered to the prisoners by the Scripture-readers, some of whom are unfortunately given in their zeal to "over preaching," and thrusting the Bible and nothing but the Bible upon their unwilling hearers. Two very suggestive chapters, "Before "the Prison," and "Steps to Salvation," are deserving of very serious attention. The authoress thinks much more might be done by Government and by society to prevent crime, and in speaking of industrious costermongers, who strive hard to earn a livelihood, she fears that the harsh orders sent from Scotland-yard about them, and the still harsher way in which these are often enforced, not unfrequently drive the poor hucksters to crime. In bridging over the gulf between the gaol and a return to honest life, the "Discharged Prisoners' "Aid Society" has been productive of immense benefit, upwards of four thousand convicts having been assisted by it to recover their position among honest men; and yet this most excellent society is sorely crippled in its operations for want of funds. If this work, and the authoress's previous one on "Female Life in Prison," are read far and wide, as they are sure to be, the need of this admirable society is likely to be more felt, and its funds, we hope, largely augmented.

* *Prison Characters Drawn from Life. With Suggestions for Prison Government.* By A Prison Matron, Author of "Female Life in Prison," &c., &c. Two Volumes. (London: Hurst and Blackett.)

A SWISS NOVEL.*

"True happiness is a tender plant; noxious insects "ever hover round it, an impure breath kills. Man is "appointed its gardener, and has for his wages blessed-"ness. But how few there are that understand their "business: how many themselves introduce in the close "cup of the flower that flower's deadliest foe, how many "look on unconcerned or even amused, while hurtful "insects settle, gnaw, and fret, and the blossom fades! "Happy he who looks up in time, and with ready hand "saves the blossom and kills the foe; he preserves his "heart's peace and saves his soul alive, these hanging "together like body and spirit, this world and the "next."

The story is an illustration of this truth. Happiness was greatly imperilled, almost forfeited, to the good farmer and his wife and household whose fortunes form the chief theme of this book, by a small event as the world would judge; and it was as speedily restored and matured by a simple but solemn step, taken just in time. The honest people, who lived in a handsome farmhouse at Liebiwyl, in the Canton of Berne, were good Protestants: they had wealth, and they knew that they did not hold it only for themselves.

"When any one asked them to stand sponsors they never said nay, and they were not of opinion that, since the rise in the price of wood, the poor no longer required it to burn. Their servants were far better cared for than is usually the case; it was not supposed that things could be done in a day, or that it was a waste of good milk to give it to them. In short, they were thoroughly worthy people, and dwelt in peace and concord such as is seldom met with. All the year through there was nothing but love and kindness between them, nor had they ever been heard to give each other a cross word. If ever under the sun there were people to be found who had all they wanted, and nothing more to wish for, surely they were these."

A pleasant picture; and yet it was soon to be reversed.

It was the custom of this couple to repeat the Lord's Prayer together at night, the husband sometimes being the first to begin, at other times the wife. Uttered by themselves alone, there was a reality about this simple act of devotion which made them conscious of meeting together at God's throne, and they could have no unkind thoughts of each other harboured in their breasts while engaged in such a solemn service. Either reconciliation if needed must be made there, or the words could not be said. And so it came to pass that a trifling misunderstanding caused the wife to keep silence one evening while her husband repeated the prayer. Of course it is open to any one to say that a word might have cleared the matter up the next day. And so it might, but the word was not forthcoming that day nor the next, nor for weeks and months following. Meanwhile the differing characteristics and temperaments of the two, which formerly presented no obstacle to the free and harmonious flow of their life, now furnished constantly recurring occasion for mutual reproach and recrimination, and words ran so high, that the children took the part of one or the other in the unseemly conflict, and the servants of the homestead were scandalised. But God did not forsake them. Annie (the wife) formed a resolve in the church one Sunday, when the minister had delivered a solemn and impressive discourse, and this was the manner in which she kept it. Again the occasion was retirement for the night.

"She felt herself dragged down to her pillow, and all within her cried out, 'Not to-night! not to-night! compose thyself, gain strength, wait till morning, you will do better then; morning is the right time.' But then she seemed to hear the minister's voice, telling how the mother of the family might die before the meat she had cooked were eaten, how heaven was the abode of eternal peace, and how he who would find a place there must neither leave quarrels behind him nor take angry feelings with him. Again she strove for utterance, and the great drops gathered on her brow, till she raised her spirit to God with groanings that cannot be uttered,—'Father, hast Thou forsaken me?' and at once it seemed that the dark influence that stood before her soul vanished away; that the chains that bound her were broken. The words came freely to her lips, and slowly and tremblingly, but fervently and distinctly, she began to pray,—'Our Father which art in heaven,' &c. At the first sound of her voice, Christian started as though he had heard the tocsin ring; then he sat up and also began to strive for utterance, and so join in the prayer; and when Annie came to the petition, 'Forgive us our trespasses, as we forgive them that trespass against us,' and fairly broke down at the words, trembling all over, and her voice a mere sob, he wept with her, and weeping finished the prayer. And now it was as though that prayer were a sun, dispersing the dark clouds that had been lying round them before, and preventing them from seeing each other's faces; but now the sun prevailed, scattered the clouds, which God's own hand, it seemed, lifted more and more, till they were quite lost in the blue, and all was light and clear, no shadow remained, and their hearts lay open to each other."

Harmony was thus restored to the family, and the children grew up surrounded by all the sweet influences of a Christian home, a home in which welfare was esteemed before wealth in its generally accepted sense, and in which many deeds of moral heroism were done, to be recorded only in Heaven, and in the hearts of those who were benefited by them. The whole story gathers in interest till one feels unwilling to forget the joys and sorrows of the Swiss household, so faithfully are they depicted, and so easy of comparison with those of every-day life. We should not omit to add that great part of the first and most of the second volume are occupied by the story of Andrew's love—Andrew being the second son of Christian and Annie. In its general complexion and tone, this tale reminds us strongly of "Arne," and it will probably have as eager and sympathising readers.

* *Wealth and Welfare.* By Jeremiah Gotthelf. 2 Vols. (A. Strahan.)

THE MAGAZINES.

Macmillan contains three articles of immediately present interest, which we fancy will be more attractive to the majority of its readers than the clever, strongly-mannered story of Mr. Henry Kingsley, or the eloquent sermon and kith-and-kin love which carry forward Mrs. Norton's tale—though both these have their own peculiar powers and attractions. The first of the three to which we refer, is the Rev. Archer Gurney's "Reminis-"cences of Vienna," which, founded on the observations and experiences of three years' residence—since which more years still have passed away—presents truthful representations of the amiable and agreeable Viennese, and of the old bureaucratic routine of the country; but makes it also quite palpable that a prudent and pious clergyman is little able to judge, even after some free intermingling with the people of a foreign town, of the actual indulgence of that people, or

at least of some of its most important classes, in such dissipation and licentiousness as eat the heart out of domestic and social life. The notices of Grillparzer, "the great dramatic poet," form the very kernel of the paper's interest: but Mr. Gurney has been unfortunate in his selection or in his translation of a lyric, said to delineate with subtle truth the good and evil of Vienna, but which little sustains the praises lavished on the writer as "one of the greatest of the great." We give two stanzas:—

"Here life seems nearly poetry;
Which proves art's greatest danger,
For nearly never quite may be,
And effort rests a stranger.

To live, to breathe—the tranquil charm
Preoccupies existence.
Expression's labours might alarm,
And therefore keeps its distance."

This may be all very true; but it is not poetry: and yet Mr. Gurney has himself written pleasing verses. The second article we have referred to is an account of a few days' visit to "An Austrian Country House." It is written with a naturalness which gives the best possible effect to its descriptions, and guarantees its truthfulness; and certainly, so far as the author's experiences for a week may go, there are corners of the Austrian empire which are in no need of the pity and do not deserve the contempt of the "British public"; and "it would not be easy at home to find a country "neighbourhood in which the social relations of great "and small people, and the material conditions of life, "are so satisfactory." Mr. Edward Dicey contributes the other paper which has fixed our attention, entitled, "The New Germany." We have had experience several times of Mr. Dicey's competency, fearless truth, and good judgment, as a political observer, and we believe that his views of the new Germany ought to exert considerable influence in moulding English opinion concerning recent events. The writer's views of the German character are much more correct than others that are generally current amongst us. He expects much that is good—at any rate, much that is better than the past—from the unity of Northern Germany, with Prussia as its foundation; and compares Bismark with Cavour, with the perfect certainty of being heard now, as to the far-sighted and practical and patriotic policy of one who was too hastily concluded to be an insolent, reckless adventurer, and an overbearing, unscrupulous Minister. Bismark is, without doubt, the author of German unity. The annexations in which his policy has triumphed seem likely to be permanent; but, "whether the estab-"lishment of a great and united military monarchy—for "Prussia is nothing more nor less than this—will prove "conducive to the interests of peace, is another "question." Miss Rossetti is hardly in her own characteristic vein in the poem, "By the Waters of "Babylon"; it might have been written, for the most part, by several of the minor versifiers of the day, were it not for the touches here and there, that separate it from mere verse. Here are a few lines:—

"Yet these are they whose fathers had not been
Housed with my dogs, whom hip and thigh we smote,
And with their blood washed their pollutions clean,
Purging the land which spewed them from its throat;
Their daughters took we for a pleasant prey,
Choice tender ones, on whom their fathers doat.
Now they in turn have led their own away;
Our daughters and our sisters and our wives
Are weeping as they weep who curse the day,
To live, remote from help, dishonoured lives,
Soothing their drunken masters with a song,
Or dancing in their golden tinkling gyves:
Accurst if they remember through the long
Estrangement of their exile, twice accursed
If they forget and join the accursed throng."

We cannot pause upon the remaining contents of this remarkably good number; but may name Mr. Hamerton's "Conversation on Amateurship," and Miss Clough's "Organisations of Girls' Schools," as each deserving a reading, which will certainly leave something useful in the mind: and Dr. Aster's sketch of "Henry Hudson, "the Navigator," has a very genuine and permanent value.

Fraser has but a dull number this month; and not a single article of any high character, or that speaks to the interests of the hour. "Notes on Florence"—the Florence of to-day—is full of facts, makes known to us the sentiment of the place, and shows that existence there may be very enjoyable, although at some such very considerable cost as present living in Paris. The author of "John Halifax" has a pleasant and sensible little essay on "Living in Perspective": and "A Utopian" supplies a paper on "The Education of Girls," which is full of things suggestive, practical, and wise, with others questionable and perhaps unwise. We select for special commendation the biographical sketch of "Arthur "Hugh Clough," founded, by permission, on a volume printed for private circulation; and of which we can say no less than that it should be very welcome to all who know the true poetry—so various though the whole amount is so small—of the author of the "Bothie," and the minor poems which appeared years ago in companionship with Mr. Burbidge. "Full of matter and "meaning" they indeed are; but the criticism of the present writer is just, that he was comparatively inattentive to the subtle effects of language and metre, and that there is in his poetry some want of beauty and melody. There is much in some of his occasional pieces to sadden one; for, as is here justly said, "he had a good "deal of sympathy with the way of looking at life which "we find in such poets as Horace, Goethe, Byron, Bé-"ranger."

Blackwood—we are almost ashamed to say it—caught our attention first of all by an article on "Salads and "French Wines"; and we beg to be permitted to express our thanks to the writer, as every one will who has any taste for the delicate luxuries of which he writes, and who would make wholesome and inexpensive additions to the usually narrow and absurd provision for our English domestic tables in the middle-classes. "Light "and Dark Blue"—Oxford and Cambridge, their life and their contests, of which much that is amusing and informing to outsiders may be read here, with the almost certainty of something more being sought out in one of the books here noticed, namely, the work republished in this country under the title "On the Cam," by Mr. Everett, son of the former American Minister, who graduated at Cambridge some three years ago, and since his return to the States has thrown together his facts and thoughts about University life in old England. The "continuation" of "Alison's History of Europe" is reviewed, and furnishes occasion for remark on the present aspects of the continent. We hope the writer is no prophet; and that results will shame the prediction that the Kingdom of the Netherlands has been disparted only to form "two weak and moribund States, soon to "be absorbed, the one by France, and the other by Ger-"many." Dr. Stanley's "Lectures on the Jewish "Church" are brought to the test by a writer who has ability and learning, though more prejudice than we can admire. At the same time, we sympathise with much of his feeling, and think he has put his finger on many special points, as well as exhibited certain pervading tendencies, which make Dr. Stanley's book largely injurious, because hesitating and uncertain in some very important respects, and somewhat *subterranean* in others. The two stories, now in progress in this magazine, are continued very excellently; and *the* O'Dowd has his saucy say on five or six topics.

The *Contemporary* has no paper of any passing interest, unless we except, for the benefit of theological readers, the very thorough and satisfying review of "Renan's *Les Apôtres*," of which the second part is given in this number. The title, "Recent Poetry," promises more than the performance justifies, for the thing done is no more than to string together a number of brief and inadequate notices of books, such as are found in newspapers under the common heading of "Short Notices." Mr. Jelf, on "Home and School "Education," should be read widely and thoughtfully by parents specially, and by all who are interested in the training of the young. We have scarcely found our usual contenting feast in this number of the *Contemporary*, as a whole.

The *Victoria* is noticeable for the free and earnest discussion, in a spirit of candour which should more generally prevail in treating such subjects, of "The "Propriety of Establishing a Female College of Mid-"wifery": and we hope the subject will engage attention, and its consideration soon bear practical fruits. The fifth book of Mr. Laboulaye's essay, on "The Civil "and Political Status of the Female Sex," is now reached; and its particular topic is "The Political "Rights of Women in the Middle Ages." "The Eng-"lish Language—its Place in Education," is worthy the attention of teachers: and we hope the sound and well-expounded views of the writer will gain wide currency. We would willingly quote from him had we room.

The *Argosy* is one of the most varied and universally interesting numbers of that or any other magazine of its class that one could conceive of. Miss Tytler's "Art in Antwerp" is such gossip about Rubens as all lovers of art will delight to read: Mrs. (Mulock) Craik's "His Young Lordship" is sure to be pleasing, and it ought to be morally improving, to both "great "and little people." There is a social value, too, in such a paper as Mr. Holland's on "Poachers and Poaching." Mr. Haweis's "Personal Adventures with Garibaldi" might well supply a succession of newspaper paragraphs for the odd corner for several weeks. Mr. Buchanan contributes a very fine dramatic lyric—better than many in his recent volume—under the title, "Up in an Attic."

There are a few other monthlies which, even at so late a date as our next issue, will call for a few words which we are unable to give them now.

BRIEF NOTICES.

The Bible and its Interpreters. By William J. Irons, D.D., Prebendary of St. Paul's, &c. (London: J. J. Hayes. Oxford: Parker. Cambridge: Macmillan.) That the Bible and the Bible alone is the religion of the Church, Dr. Irons professes to show is far from being a true statement, and that it should rather run—The Church and the Bible together contain and declare the revelation of God, and the whole truth of our holy religion. As before Moses there was a sacred tradition which anticipated and was afterwards concurrent with the written Word, and which, under the Spirit's ever-present influence, supplemented and interpreted to the believer that written Word, so has there ever been since the day of Pentecost a living Church, guided by the Spirit, which, before any books of the Second Canon were written, supplied their place, and afterwards accepted them as of co-ordinate authority with herself, discriminating between the true and the spurious by a heavenly virtue, and being to the devout of all after ages the sure interpeter of the word of the oracles. "We *have the Truth already*; and then "Scripture edifies. The Spirit Himself writes an "interlineary gloss for the faithful now as truly "as He did long centuries since, for Augustin, Alcuin, "or Strabo, or Bernard." Before giving this fourth view of the supposed relation of the written Word to Divine revelation, and which is called the catholic view and the truth, three other views are considered and considered as unsatisfactory and self-destructive:—the Popular, in which "the written Word *is* revela-"tion *absolute*"; the Roman, in which "it is revela-"tion *sub conditione*"; and the Literary, in which "it may be revelation *per accidens*." The holder of the first view, who claims a "documentary revelation for "every man to judge," is told to search through all the ages and the original tongues to get and verify his "document" if he can, and then to interpret it according to his own wisdom. The claim of the Romish Church to paramount authority over the written Word is declared to be "contrary to every fact of history." The Literary theory, it is maintained, rests upon four unwarrantable assumptions, and its advocate, after all his researches, has nothing for all his toil. The true Churchman alone holds the truth, and he alone can look in perfect serenity upon all the conflicts about the Bible, knowing it to be unassailable. If it be asked the Churchman, What is the Bible? What is the Church? the only answer given is the "*solvitur* "*ambulando*" argument. This "is the sum of the "whole matter. The Church is God's witness to the "Bible, and its meaning, The Bible witnesses to the "Church. Each witness bears the light of heaven on "his brow. The letter and the spirit have one origin, "and that a Divine one. Neither 'establishes' the "other; but in all revelation the letter has been sub-"sequent to, and distinct from, the Spirit."

Miscellaneous Discourses. By the Rev. Gavin Carlyle, M.A., editor of "The Collected Writings of Edward Irving," &c. (London and New York: A Strahan.) There is nothing striking in the sermons, but they are good. They do not at once arrest the attention, but when they have excited it, it is kept. They have a pleasant, gentle flow, unruffled by gusts of fervent eloquence, unbroken by deep undercurrents of passion. The reader is borne along on their current, and is refreshed as he goes by their sound and happy presentment of the grand old truths "most surely be-"lieved amongst us." In the discourse on "The "Atonement and Intercession of Christ," while admitting its excellence generally, we are surprised to read that it was needful for our Lord to leave this world for a sphere of holiness, in order that His intercessory prayers might have full acceptance. "The intercourse "of the Father with the Son in that fulness which is need-"ful unto the intercessorial office could not, we believe, "have taken place in a world still the abode of sin." We cannot see that either reason or Scripture supports this view. In the discourse on "The Last Temptation" the author expresses his views of the union of Church and State. "Failing in their attempt to destroy the church, "they [the powers of the earth] sought to incorporate "her with themselves, and, through this attempted in-"corporation, produced that mongrel system of Christ-"ianity which became for a time one of the most power-"ful instruments for the forcible suppression of true "godliness. And it is only by combat after combat with "the powers of this world, that the churches have "attained to that liberty of conscience which they at "present they enjoy."

Journal of the Transactions of the Victoria Institute or Philosophical Society of Great Britain, 1866. (London: Robert Hardwicke.) The first object of this Society, whose President is the Earl of Shaftesbury, is "To investigate fully and impartially the most impor-"tant questions of Philosophy and Science, but more "especially those that bear upon the great truths re-"vealed in Holy Scripture, with the view of defending "these truths against the oppositions of science, falsely "so called." This journal, besides the usual matter of such a volume, contains an able paper by the Hon. Sec., Mr. J. Reddie, which freely exposes some of the lame conflicting, and contradictory attempts at science during the last few years, especially such as have been paraded as destructive of parts of the Scriptures. There is also, in a like strain, the inaugural address of the Rev. W. Mitchell, M.A., one of the vice presidents of the society, and "A Sketch of the Existing Relations between "Scripture and Science," by George Warrington, Esq., F.C.S. Both these papers are cogent in reasoning, and both eloquent and lucid in their putting of the main points at issue between the students of the Word and Works of God. They are well worth consulting by those who wish to know the respective positions, at the present time, of these antagonistic schools. The inaugural address was delivered on her Majesty's birthday, this year.

A Trophy Won. By the Rev. John Thornton. (S. W. Partridge.) "Being a biographical sketch of the "late Frank Lyons," as the title-page indicates, who was rescued from a condition of destitute orphanage, to be adopted as the child of the master of Portwood Ragged-school. The difference presented outwardly be-

tween the appearance of this youth on his first introduction to the ragged-school, and when he had lived for several years in his adopted home, is shown very forcibly by two photographs facing each other on the opening pages of this little book, both of which, the author tells us, are "true to the life." Frank Lyons certainly did great credit to his guardian, and, after a brief life of faithful service, died the death of the righteous. We can commend "A Trophy Won" as a most suitable present to a Sunday or ragged-school boy or girl.

The True Story of the Deluge and Noah's Ark. The True Story of Abraham, the Father of the Faithful. With Illustrations. (W. Tegg.) In these two beautiful little parts of twenty pages each, we have what promises to be a very successful attempt to provide illustrated readings from the Bible, adapted to the capacity of small understandings. The chief incidents of the Bible narrative are rewritten in simple language, and a few "appropriate" remarks interweaved with the story, such as might very aptly be made to children by an older person reading to them. The illustrations are very excellent, and the illuminated cover and handsome type render the parts most attractive. We wish there were some indication of the price on them, that we might judge of their worth in relation to their cost.

Cook's Scottish Tourist Practical Directory. (T. Cook's "Tourist" Office, Fleet-street.) The plan of this guide is a very sensible one, of course adapted especially to Cook's tours, but nevertheless affording some practical information to "independent" travellers. There are five divisions of tours, each one illustrated by maps, drawn and engraved specially for this work by W. and A. K. Johnston. We have submitted them to the test supplied us by the memory of a pedestrian tour, and have found them generally trustworthy, and likely to prove serviceable to intending tourists.

BOOKS RECEIVED.

Our Hymns: Their Authors and Origin, by Josiah Miller, M.A. (Jackson, Walford, and Co.). The Throne of David, by J. H. Ingraham (Virtue Brothers). Smith's Sermons, Vol. II. (W. Tegg). The Song of Rest and Minor Poems (Whittaker and Co.). The Rose of Cheriton, by Mrs. Sewell (Jarrold and Sons). Poems, by T. Cox (Hall and Co.). Dalgleish's English Grammar (Oliver and Boyd). Original Penny Readings (Routledge and Sons). Ecce Homines (Adams and Francis). The Reformation Resuscitated (W. Freeman). Laurie's New Standard Reader, Nos. 1 and 2 (T. Murby). The Boy and the Constellations; The Grahams, or, Home Life, by C. D. Bell; Penny Readings; Home Sunshine, by C. D. Bell (F Warne and Co.). The Works of William Shakspeare, Vol. IX. (Macmillan and Co) The Quiver Volume for 1866 (Cassell and Co). Commentary on the Gospel of St. Luke, by James Stark, M.D., 2 Vols. (Longman and Co.) Nettie's Mission (Nisbet and Co.).

Miscellaneous News.

Emigration from Ireland.—Since the finishing of the harvest work in the south of Ireland, emigration from Queenstown to America, which had been almost suspended for some time, has resumed its rapid course.

Crystal Palace.—The first of the annual series of winter concerts for 1866-1867 took place on Saturday. The band has been considerably strengthened. The concert was excellent, and the attendance large.

The Liberals of Nottingham and Mr. Samuel Morley.—A fund is being organised in Nottingham by which an effort will be made to return Mr. Samuel Morley again as member of Parliament for that town, at the next election, free of all expense to himself.

Blowing up a House.—One of those outrages for which Sheffield is so notorious took place on Monday. A man named Fearneyhough withdrew some twelve months ago from the Saw-grinders' Union, and on Monday morning his house was blown up by gunpowder. Fortunately, no one was injured, though there were seven persons in the house. The perpetrators or the instigators of the outrage are not known, but in the town no doubt seems to be felt as to its origin.

A shocking accident occurred on Monday at Tunbridge Wells. A man named Taylor attempted to oil the machinery while it was in motion, at Messrs. Kelsey's brewery, and fell into a mash-tub, where he became so entangled in the machinery that for half-an-hour he was kept embedded in the seething grain, enduring the most intolerable agony. The machinery was removed, and the poor fellow was taken to the infirmary, but he died very shortly afterwards.

The Red, White, and Blue.—The question whether the "wee craft" now being exhibited at the Crystal Palace did or did not cross the Atlantic is answered by the following maritime extract from the *Quebec Morning Chronicle* of the 5th September:—"Spoken by the barque *Danish Princess*, Aug. 5, the ship *Red, White, and Blue*, 2½ tons measurement, under royals, from New York bound to London, 27 days, in lat. 41·20, long. 22 W.; two men and a dog; all well." The *Danish Princess* sailed from Dublin on the 25th July, and reached Quebec on the 20th September.

The Weather and the Harvest in Yorkshire.—After the worst week of the present harvest a most glorious change has occurred, dull November fogs having given place to bright, warm, summer-like weather. Up to Thursday last dense fogs enveloped the wolds and moors, keeping the grain constantly wet, and, with the warm temperature, encouraging sprouting freely. On Friday and Saturday harvest work was carried on in earnest, and on Sunday the weather was beautifully warm and dry. There is now every prospect of a Michaelmas summer, after ten weeks of rain; and, with a continuance, the harvest will be brought to a close this week in all but late situations.

Sir J. Pakington on Education.—The First Lord of the Admiralty presided on Friday night at a dinner in Dudley of the Association of Schoolmasters in the Dioceses of South Staffordshire and North Worcestershire. Sir John Pakington spoke about forty minutes, and said his conviction was deep and profound that if there was one thing more than another which at the present time embarrassed the councils of statesmen, threw a stain upon the history, and impeded the progress of the country, it was the unsatisfactory condition in which the education of the people of the country remained.

Another "Rob Roy" Voyage.—Mr. J. Macgregor sends to the *Times* an account of a voyage just completed by him in another Rob Roy canoe (made of oak), in Norway, Sweden, and Denmark. He began at Kongsvinger, on the beautiful Glommen river in Norway, which is there about the size of the Rhine at Cologne. The voyage included a three days' cruise in the Baltic. "Here," says Mr. Macgregor, "I had, happily, fine weather, and coasted all alone beside grand cliffs with strange sea birds screaming. I lived well but roughly all the journey, sometimes cooking my dinner on a desert island by lighting a huge fire of wood, or making soup in a lone fisher's hut or sleeping on straw beside my boat. Once I passed the night all alone in the lantern of a lighthouse, which was warm and lively, and where I could read and sketch." He was received everywhere with hearty hospitality, and was often "an honoured guest" at marriage fêtes, school treats, and rifle meetings of volunteers. Eight times he had to reach steamboats in open water and haul the boat on board; twice he did this at night. During the last two months Mr. Macgregor travelled in this canoe more than 1,000 miles, of which about a third was done under sail. He also went nearly 1,000 miles in 25 steamers, and 500 on six railways, the whole expense of the trip being £45. "I venture again," he writes, "strongly to recommend this mode of travelling to all men who desire to have healthful exercise of mind and body, an intimate communication with all classes of foreign people, and a thorough enjoyment of scenery quite inaccessible by other means, and I can only hope that the other members of 'The Canoe Club' who have paddled the summer hours in more homely waters, were equally happy and comfortable, and have returned as safe as their captain."

Gleanings.

When is literary work like smoke?—When it comes in volumes.

Dr. Lyon Playfair mentions an instance in which a human body was preserved from decomposition for two months, until it reached a distant grave, by means of carbonic acid.

"In the course of time," said one man lately, "the sea will be the only fence required."—"What a bull!" said another; "you mean that the sea will be the only landmark!"

An Italian has been arrested at New Orleans charged with murder. He wore a ring having a sharp clasp claw in it which was filled with deadly poison, so that a scratch would cause death in three hours.

The Standard of Respectability.—A witness at the trial of Thurtell, some forty years since, testified to the murderer's respectability, on the ground of his keeping a gig. Last week a woman, whose daughter had been married and deserted by a Frenchman, who had a first wife living, excused herself (before a magistrate) for not inquiring into the Frenchman's character by saying that he had a Crystal Palace season-ticket!

The Third Party.—A Pantheist minister met Dr. Emmons one day, and abruptly asked, "Mr. Emmons, how old are you?" "Sixty, sir; and how old are you?" "As old as the creation," was the answer, in a triumphant tone. "Then you are of the same age with Adam and Eve?" "Certainly; I was in the Garden when they were." "I have always heard that there was a third person in the Garden with them," replied the Doctor, with great coolness, "but I never knew before that it was you."—*Boston Advertiser.*

Judge and Counsel.—The late Judge F——, of Connecticut, was not remarkable for quickness of apprehension. At a certain time Mr. R. W. Sherman was arguing a case before him, and in the course of his remarks Mr. Sherman made a point which the judge did not at once see. "Mr. Sherman, I would thank you to state the point so as I can understand you." Bowing politely, Mr. Sherman replied, in his blandest manner, "Your honour is probably not aware of the task you are imposing upon me."—*Boston Advertiser.*

Theatricals in the "Far West."—Western theatricals are of rather an unique character. We clip from a Iowa paper the following notice of the opening of the red barn:—"First night of the dancing goat, who goes through the intricacies of the cotilion like a fellow critter. The performances of the goat followed by an exhibition of the mathematical attainments of the dog Billy, a quadruped that reckons up figures like a piece of chalk, and works problems in Algebra with one leg tied behind him. Admission, one shilling. No corn taken at the door. P.C.—The free list entirely excluded, except the press and the ministers of the Gospel."

Tall Preaching Expected.—The *Northern Christian Advocate* says:—"There is a young Baptist clergyman at Saratoga who is creating quite a sensation, and promises in time to become a second Spurgeon or Beecher. He is six feet four inches high, stout in proportion, and weighs some three hundred pounds. His voice has been compared in its solemn roll to the bass of the Boston organ. This clerical giant is a man of prodigious strength, and the Saratoga sportsmen who have seen him, say that, had he taken to pugilism, Morrissey would have been an infant in his hands. But he is a great preacher in every respect, and will rank in time with the finest pulpit orators."

Births, Marriages, and Deaths.

BIRTHS.

DICK.—October 7, at Nithsdale Villa, Croydon, Surrey, Mrs. James Dick, of a daughter.

JAMES.—October 7, the wife of the Rev. J. Scott James, of Battersea, of a daughter.

MARRIAGES.

BOOTHROYD—ASHTON.—September 25, at the Congregational church, Lewisham High-road, by the Rev. William Guest, of Claremont Chapel, assisted by the Rev. B. Waugh, of Newbury, Mr. Samuel Boothroyd, of Southport, to Eliza, widow of the late Mr. Henry Ashton, of Manchester, and second daughter of the late John Low, Esq., of Edmonton.

WHITEHEAD—GORSE.—September 29, at the Independent chapel, Mawdsley-street, Bolton, by the Rev. G. Dunn, Mr. John Whitehead, of Edgeworth, to Miss Ann Gorse, of Tottington Lower End.

GRIFFIN—WHITE.—September 29, at the Tabernacle, Dursley, by the Rev. T. Wallace, Mr. Enoch Griffin, to Arabella White, both of Dursley.

LOWE—GEE.—September 30, in St. Paul's Independent Chapel, Wigan, by the Rev. W. Roaf, Mr. Virgil Lowe, to Miss Ann Gee, both of that town.

WILSON—TURNER.—October 1, at Queen-street Chapel, Leeds, by the Rev. William Thomas, Mr. Thomas Wilson, to Grace, youngest daughter of the late Mr. Joseph Turner, all of Leeds.

FOSTER—CUNLIFFE.—October 2, at Heath-street Chapel, Hampstead, by the Rev. Dr Gotch, of Bristol, assisted by the Rev. J. C. Harrison, Charles Finch, third son of George Ebenezer Foster, Esq., Brooklands, Cambridge, to Jane, youngest daughter of the late Roger Cunliffe, Esq., of Highbury.

HOLBROOK—HOLBROOK.—October 2, at the Independent chapel, Clutton, by the Rev. M. G. Astbury, Mr. Joseph Holbrook, of Canada West, to Miss Matilda Holbrook, of Chewstoke, Somerset.

WILSON—HUNT.—October 3, at York-road Chapel, Lambeth, by the Rev. Robert Berry, Joseph Wilson, jun., of Lorrimore-square, Walworth, to Elizabeth, eldest daughter of Mr. Hunt, of Green-walk, Blackfriars.

CARR—WOMERSLEY.—October 3, at the Congregational church, Pudsey, by the Rev. J. Atkinson, Mr. Henry Johnson Carr, Leeds and Pudsey, to Elizabeth, second daughter of Mr. Henry Womersley, Pudsey.

LONSDALE—BATES.—October 3, at the Poultry Chapel, by the Rev. J. Spence, D.D., John Lonsdale, eldest son of David Lonsdale, of Aldgate, to Mary Delia Bates, youngest daughter of Elihu Bates, of St. Helen's-place.

COOPER—EDWARDS.—October 3, at Pales, Sidney Cooper, of Fern Lodge, Higham-hill, son of Joseph Cooper, of Essex Hall, Walthamstow, to Emily Gales Edwards, daughter of William Peter Edwards, of Hindwell, in the county of Radnorshire.

SOUTHGATE—PORTER.—October 3, at the Congregational church, Clapham, by the Rev. J. Guinness Rogers, B.A., John, eldest son of John Southgate, of Streatham-hill, and Watling-street, City, to Elizabeth Ann, youngest daughter of Joseph Long Porter, of Park-hill, Clapham-park, S. No cards.

THOMSON—SHELDON.—October 4, at Carr's-lane Chapel, Birmingham, by the Rev. P. Thomson, M.A., father of the bridegroom, Alexander Thomson, of Altrincham, Cheshire, to Louisa, daughter of the late John Sheldon, Esq., of Handsworth.

ATKINSON—CRASTON.—October 4, at Hanover Independent Chapel, Heaton Norris, by the Rev. Alexander Wilson, B.A., Samuel, second son of the late Mr. Jonathan Atkinson, to Mary Hannah, daughter of Mr. Councillor Craston, of Adswood Grove, Cheadle, near Stockport.

NUTTING—TOWNLEY.—October 4, at Peckham-rye Church, by the Rev. L. Herschell, assisted by the Rev. J. Hiles Hitchens, F.R.S.L., of Luton, Thomas Saul, eldest son of the late Captain Thomas Nutting, of Peckham-rye, to Ellen Sophia, eldest daughter of William Townley, Esq., of Rye-hill-park, Peckham rye. No cards.

CULLEN—WILLANS.—October 4, at Ramsden-street Chapel, Huddersfield, by the Rev. R. Skinner, assisted by the Rev. G. D. Cullen, Edinburgh, father of the bridegroom, James Cullen, Esq, St. Michael's Hamlet, Liverpool, to Margaret Elizabeth, youngest daughter of the late William Willans, Esq., of Huddersfield.

BLAKE—DIXON.—October 4, at the Congregational chapel, Booking, by the Rev. Samuel Steer, of Castle Hedingham, Garson James, second son of Garson Blake, Southtown, Great Yarmouth, to Harriet Elizabeth, eldest daughter of Charles Dixon, Esq, Braintree.

CRISP—MONTGOMERY.—October 6, at the Congregational church, Kentish-town, by the Rev. J. Fleming, assisted by the Rev. J. C. Harrison, Samuel Bedford Crisp, of Gloucester-crescent, Regent's-park, to Ellen, daughter of the late Thomas Montgomery, of Ealing, Middlesex.

DEATHS.

PERRIN.—September 29, aged seventy-four years, James Perrin, Esq., of Temple Cloud, near Bristol, who was greatly beloved by all who knew him, both as a man and a Christian, and was fifty years connected with the church and congregation worshipping in the Independent chapel, Clutton.

Money Market and Commercial Intelligence.

City, Tuesday Evening.

There is continued dulness in the Stock Markets, owing to the small number of dealers.

Home Railways have fallen, but Foreign Stocks, especially United States 5—20 Bonds, are firmer.

Consols closed 89½, ⅜ for money, and 89 ½ to ⅝ for account.

The Asiatic Banking Company suspended on Saturday, with liabilities of 3,500,000*l.* which however it is hoped will be liquidated favourably.

BANK OF ENGLAND.

(From Friday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32 for the week ending Wednesday, Oct. 3.

ISSUE DEPARTMENT.

Notes issued	£30,905,910	Government Debt	£11,015,100
		Other Securities	3,984,900
		Gold Coin & Bullion	15,905,910
	£30,905,910		£30,905,910

BANKING DEPARTMENT.

Proprietors' Capital	£14,553,000	Government Securities (inc. dead weight annuity)	£12,219,048
Rest	4,111,404		
Public Deposits	6,169,451	Other Securities	22,941,313
Other Deposits	17,209,685	Notes	6,570,280
Seven Day and other Bills	660,323	Gold & Silver Coin	973,227
	£42,703,863		£42,703,863

Oct. 4, 1866. W. MILLER, Chief Cashier.

HOLLOWAY'S OINTMENT AND PILLS.—SELF HELP.—In sickness it was a momentous matter to find an easy, ready, and reliable remedy for outward disfigurements and inward disorders, before the inestimable discovery of these preparations. No invalid need now be at a loss for successfully managing ulcers, sores, tumours, boils, bruises, sprains, &c. Enveloping Holloway's medicine are very intelligible printed directions for using them, which should be attentively studied and immediately followed by the application of his treatment. Sooner or later the sufferer will assuredly triumph over the worst diseases. This searching ointment disperses all those malignant tumours which aggravate many diseases of the skin—often prevent the cicatrization of ulcers and never kindle inflammatory tendencies in the system.

Markets.

CORN EXCHANGE, London, Monday, Oct. 8.

There was a only a moderate supply of English wheat fresh up to this day's market. There was a pause in the trade, which, after the gradual advance we have experienced might have been somewhat expected, and millers would not purchase unless at a decline of 1s. to 2s. per qr. from the rates of this day se'nnight. Foreign was similarly affected, and where sales were pressed fully 1s. per qr. less money had to be taken. Malting barley 1s. per qr., and other sorts 1s. to 2s. per qr. cheaper. Beans and peas firm. The arrival of oats is large, and consists mostly of the delayed supplies for some time expected from Russia. Good oats have sold at full rates; but inferior and out of condition must be noted 6d. to 1s. per qr. lower than Monday last.

CURRENT PRICES.

	Per Qr. s.	s.		Per Qr. s.	s.
WHEAT—			PEAS—		
Essex and Kent, red, old	50	56	Grey	33	35
Ditto new	44	51	Maple	35	38
White, old	56	62	White	37	40
,, new	50	56	Boilers	38	40
Foreign red	48	52	Foreign, white	38	40
,, white	52	62			
BARLEY—			RYE	26	28
English malting	31	36			
Chevalier	38	42	OATS—		
Distilling	27	31	English feed	21	26
Foreign	20	27	,, potatoe	26	31
MALT—			Scotch feed	23	27
Pale	54	67	,, potatoe	26	31
Chevalier	64	68	Irish black	20	25
Brown	48	53	,, white	21	26
BEANS—			Foreign feed	21	25
Ticks	42	44	FLOUR—		
Harrow	44	47	Town made	47	50
Small	47	51	Country Marks	36	39
Egyptian	37	41	Norfolk & Suffolk	34	36

BREAD.—London, Monday, Oct. 8.—The prices of wheaten bread in the metropolis are from 8d. to 8½d.; household ditto, 6½d. to 7½d.

METROPOLITAN CATTLE MARKET.

MONDAY, Oct. 8.—The total imports of foreign stock into London last week amounted to 77,751 head. In the corresponding week in 1865 we received 26,542 head; in 1864, 15,308; in 1863, 11,029; in 1862, 11,895; in 1861, 12,188; in 1860, 5,409; and in 1859, 7,501 head. The supply of foreign beasts here to-day was large; of foreign sheep only moderate Sales generally progressed steadily, at very full prices. The arrivals of English beasts fresh up this morning exhibited a falling off, compared with Monday last. The quality of most breeds, however, was good. The demand ruled firm, at fully last week's quotations, to, in some instances, and advance of 2d. per per 8lbs. The general top quotation was 5s. 4d. per 8lbs.; the extreme, 5s. 6d. per 8lbs. From Lincolnshire, Leicestershire, and Northamptonshire, we received 1,200 Shorthorns, &c.; from other parts of England, 600 various breeds; from Scotland, 16 scots and crosses; and from Ireland, 70 oxen and heifers. For the time of year the supply of sheep was very moderate. The mutton trade was consequently firm, and prime Downs and half-breds realised 2d. per 8 lbs. more money. The highest quotation was 6s. 4d. per 8 lbs. English breeds were, for the most part, in fair condition. Calves—the show of which was only moderate—were in steady request, at very full prices,—viz., from 4s. 6d. to 5s. 6d. per 8 lbs. There was a moderate sale for pigs, at full quotions. The top price was 5s. 2d. per 8 lbs.

Per 8lbs. to sink the Offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	3	6	to 3	10	Prime Southdown	6	0	to 6	4
Second quality	4	0	4	6	Lambs	0	0	0	0
Prime large oxen	4	8	5	0	Lge. coarse calves	4	6	5	0
Prime Scots, &c.	5	2	5	4	Prime small	5	2	5	6
Coarse inf. sheep	3	10	4	2	Large hogs	4	0	4	8
Second quality	4	4	5	2	Neat sm. porkers	4	10	5	2
Pr. coarse woolled	5	6	5	10					

Quarter-old store pigs, 31s. to 34s. each. Suckling Calves, 21s. to 23s.

NEWGATE AND LEADENHALL, Monday, Oct. 8.

The supplies of meat here to-day are moderately good. Prime qualities are in steady request at full prices. Otherwise, the trade is heavy, at late rates.

Per 8lbs. by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef	3	4	to 3	10	Small pork	4	8	to 5	4
Middling ditto	4	0	4	2	Inf. mutton	3	8	4	6
Prime large do.	4	4	4	6	Middling ditto	4	8	5	0
Do. small do.	4	6	4	8	Prime ditto	5	2	5	4
Large pork	4	0	4	6	Veal	4	0	5	4

PROVISIONS, Monday, Oct. 8.—The arrivals last week from Ireland were 4,061 firkins butter and 2,340 bales bacon, and from foreign ports 20,537 casks, &c., butter, and 1,724 bales of bacon. There was a fair business transacted in the Irish butter market early last week at little or no change in prices, holders very firm. Best foreign sold well, and Dutch advanced to 118s. to 120s. The bacon trade ruled slow, and best Waterford declined 2s. per cwt. The replies to the tenders for the Government navy contract were received last week; 5,400 tierces and 5,400 barrels of pork, at prices ranging from about 8l. to 8l. 12s. per tierce, and barrels in proportion.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Oct. 8.—The supplies of potatoes, coastwise, are small, by railway extensive, but in middling condition. The trade is steady, at our quotations. Regents, 80s. to 120s.; Rocks, 75s. to 90s. per ton. The foreign arrivals last week were confined to 739 bags from Dunkirk.

BOROUGH HOP MARKET, Monday, Oct. 8.—Our trade has been very active during the past week; the great deficiency of our crop, which is daily becoming more apparent, and the equal shortcomings in Bavaria and Bohemia, have materially stimulated prices, and enabled speedy clearances to be effected of a considerable quantity of the new crop at an advance of 7s. to 10s. per cwt. Our currency is now as follows:—Sussex, 140s. to 168s.; Weald of Kent, 140s. to 175s., Mid and East Kent, 160s. to 220s.; Farnham and Country, 160s. to 228s.; Yearlings, 90s. to 140s. The imports of foreign hops into London last week were 226 bales from Rotterdam, 41 from Hamburg, 34 from Boulogne, 6 from Ostend, 8 from Dunkirk, and 20 from Antwerp.

SEED, Monday, Oct. 8.—The trade for seeds is firm for all descriptions. Red cloverseed, with continuous inquiry and frequent sales, is fully as dear. White cloverseed, with small supply, is held for high rates. Trefoil maintains its value, with little passing.

WOOL, MONDAY, Oct. 8.—The transactions in most kinds of wool since our last report have been very moderate; nevertheless, the quotations are well supported. For export, next to nothing is doing. The supply of wool on offer is limited.

OIL, Monday, Oct. 8.—Linseed oil is in a fair demand, at £40 5s. per ton on the spot. Rape oil is lower, but for other oils the trade is firm. Turpentine is in but moderate request, at our quotations.

TALLOW.—LONDON, Monday, Oct. 8.—The tallow trade is quiet, at prices without material change from the close of last week. P.Y.C. is quoted at 44s. 6d. per cwt. on the spot. Rough fat is selling at 2s. 3d. per 8lbs. Town tallow commands 42s. net cash.

COALS, MONDAY, Oct. 8.—Market steady, at last day's rates. Hetton's, 21s.; Haswell, 21s.; South Hettons, 21s.; Warncliffe, 20s. 6d.; Tursntall, 18s. 9d.; East Hartlepool, 20s. 9d.; Hartley's, 17s. 9d.; Hugh Hall, 20s.; Holywell, 18s.; South Durham, 19s. 6d. 54 sailing ships, 28 screw steamers; left from last day, 4; 35 ships at sea.

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